

Price Two Shillings net.

By post, 2/2½

# THE IRISH ECCLESIASTICAL RECORD

A  
MONTHLY  
JOURNAL  
UNDER  
EPISCOPAL  
SANCTION

*Ut Christiani ita,*

*et Romani sitis*

*Dicit S. Patricii.*

*in Lib. Arm.*

JULY,  
1922

58th Year  
No. 655

Fifth Series  
Vol. XX

DUBLIN : BROWNE & NOLAN, LTD., PUBLISHERS, NASSAU STREET

# **James P. Corry & Co., Ltd.**

31 & 32 City Quay,  
DUBLIN.

*Importers of Spruce, Red Deals, Floorings, Sheetings,  
Mahogany, Oak, etc. Large Stocks of Bricks, Slates,  
Tiles, and all Builders' requisites.*

## **SPECIALITIES—**

**BEAVER BOARD** for Walls and Ceilings. THE modern  
American improvement on lath and plaster; can be laid by an American;  
moisture-proof and fire-resisting.

**BEAVER BLACK-BOARD** for Schools; quite as good and  
much cheaper than slate.

**WOVENBOARD** (Beaver Board veneered one or both sides  
—with Oak or Mahogany). Ideal for panelling schools, etc.

**WE MANUFACTURE SCHOOL FURNITURE OF ALL KINDS.**

*Agents for NOVOID the Cement waterproofer in which  
Science can find no flaw.*

*Prices and Catalogues on application at*

Telegrams:  
"Concrete," Dublin.

31 & 32 City Quay, Dublin.

Telephone:  
2314 Dublin.

**Parochial Registers.** Compiled under authority in accordance with the provisions  
of the New Code of Canon Law, and including

**Liber Matrimoniorum. Liber Baptizatorum.**

**Liber Confirmatorum. Liber Defunctorum.**

Size, 16 in. x 14 in. Strongly bound in half leather, cloth sides, lettered.  
Each, 35s.; half size, 25s. net. *Specimen Folios Post Free.*

**Episcopal Forms, Parochial Seals, &c.**

**Printed and Bound in Dublin.**

**BROWNE & NOLAN, LIMITED, Publishers,**

**41 and 42 NASSAU STREET, DUBLIN.**

THE TRADE SUPPLIED.

**Vacuum Cleaners, Carpet Sweepers, Hair and Fibre  
Sweeping Brushes, Yard Brooms, Toilet Brushes,  
Curtain Dusters, Stable Brushes.**

We keep a large stock of Irish made Brushes,  
and our prices will be found moderate.

**GLEESON, O'DEA & Co., Ltd.,**

TELEPHONE:  
DUBLIN 261.

**Christchurch Place, DUBLIN.**

# THE IRISH Ecclesiastical Record

A Monthly Journal under Episcopal Sanction.

Nihil Obstat :

TERENTIUS O'DONNELL, S.T.D.  
Censor Dep.

Imprimi potest :

\* EDUARDUS,  
Archiep. Dublinen.  
Hiberniæ Primas.

## CONTENTS FOR JULY, 1922

	PAGE
<b>AN AMAZING DOCUMENT</b>	1
By REV. PATRICK J. GANNON, S.J., Dublin	
<b>CHRISTIANITY IN PAGAN NIGERIA</b>	13
By REV. EDWARD LEEN, M.A., D.D., Nigeria	
<b>THE FIGURES OF THE CLERGY</b>	24
By 'PETRA'	
<b>A CATHOLIC LIBRARY SCHEME</b>	31
By REV. H. A. JOHNSTON, S.J., Dublin	
<b>CATHOLICISM IN FRANCE TO-DAY—II</b>	41
By STEPHEN J. BROWN, S.J., Dublin	
<b>ST. RUMOLDUS OF DUBLIN, BISHOP AND MARTYR</b>	54
By J. B. CULLEN, Dublin	
<b>SIDE-LIGHTS ON THE OLD IRISH PARLIAMENT</b>	65
By MICHAEL MACDONAGH, London	
<b>CORRESPONDENCE :</b>	
The Perry Pictures	79
<b>DOCUMENTS :</b>	
Statements of the Irish Hierarchy issued after the General Meeting, held at Maynooth College, on June 20, 1922	80
A Certain Custom of saying the 'Oratio Imperata' is Condemned	82
Decree of the Sacred Congregation of Religious regarding Report to be made to the Holy See every Five Years by the Moderators of Religious Orders and Congregations	83
Decree of the Sacred Congregation of the Council regarding Votive Offerings and Alienation of Church Property	84
The Tenure of Office of Moderatorship of a Religious Congregation is not for Life, except by Apostolic Indult	85
Decree regarding the Beatification and Canonization of the Servant of God, Alfred Pampalon, Priest of the Congregation of the Holy Redeemer	86
Reprobation by the Holy Office of a Book by Canon S. Leguen, entitled 'Une Mystique de nos Jours'	89

(Contents continued overleaf.)



## CONTENTS FOR JULY—Contd.

### DOCUMENTS—Contd.

	AGE
Decree regarding Pecuniary Remunerations accruing to Religious from Military Service in the Late War	89
Privileges attaching to the Celebration of the Votive Mass 'De Propagatione Fidei' in each Diocese once a year	91
Decision of the Sacred Congregation of the Council regarding the Power of the Ordinary to divide certain Parishes	91
Letter of Pius XI to the Moderator-General of the Carmelites on the occasion of the Sixth Centenary of the Promulgation of the 'Sabbatine Privilege'	95
Decree for the Beatification and Canonization of the Venerable Servant of God, Teresa Eustochio Verzeri, Foundress of the Daughters of the Sacred Heart	96
Decree regarding the Beatification and Canonization of the Servant of God, Peter Casani, Priest of the Congregation of Clerics-Regular of the Mother of God	100
Autograph Letter of His Holiness Pius XI to the Cardinal Secretary of State, wishing Success to the Deliberations at the Genoa Conference	103

### REVIEWS AND NOTES :

'Birth-Control'	106
'Some Aspects of the Dogma of Extreme Unction'	107
'Medical Proof of the Miraculous'	110
'Facti Species et Quæstiones de re Morali'	111
Books, etc., Received	112

## ANNOUNCEMENTS

### EDITORIAL

Articles for submission to Editor, Queries, Correspondence, and Books for Review, to be sent to The Editor, 'Irish Ecclesiastical Record,' St. Patrick's College, Maynooth.

### POST SUBSCRIPTIONS—Home and Foreign

The 'Irish Ecclesiastical Record' can be supplied from the publishers for 26/6 per annum post free to all parts of the world. Cheques and Post Office Orders to be made payable to the publishers, Browne and Nolan, Limited, Nassau Street, Dublin. Changes of address by subscribers should also be sent to the publishers.

### ADVERTISEMENTS

New copy for advertisements, alterations, etc., should be sent to the publishers not later than the morning of the 15th of the month preceding that in which such changes are required to be made.

### BINDING SUBSCRIBERS' COPIES

Cloth cases for half-yearly volumes are supplied by the publishers for 2/6 each. They will supply cases and bind subscribers' numbers therein for 4/- per half-yearly volume.

**Offices of the 'Irish Ecclesiastical Record' :**

**41 & 42 Nassau Street, Dublin.**

**BROWNE & NOLAN, LIMITED, Publishers & Printers.**





IRISH AGENTS—Belfast: Lytle and Pollock, Ltd., 18 Dunerue Avenue, Cork: Eustace & Co., Ltd., Leirim Avenue, Dublin: O'Hara & Egan, 29 Lincoln Place. Waterford: W. S. Blair, 148a Gracedieu Terrace.

# POWER WATERFORD



Telegrams:  
"Seedmerchants."

*Seedmerchants and Nurserymen*

**FRUIT TREES : FOREST TREES :  
ORNAMENTAL SHRUBS : ROSES.**  
**Inspection Invited : Catalogue Free.**

**WM. POWER & CO., Nurserymen, Bulb Growers, and Seedmerchants, WATERFORD.**

**When ordering please mention this Journal**

# Kennedy's Bread

**Finest Quality Made.**

**Bakeries :**

**124 TO 130 Great Britain St.**  
**AND**  
**St. Patrick's Bakery** } **Dublin**

*Established 1860.*

*Telephone No. 1193, Dublin.*

**C. W. HARRISON & SONS,**  
**Ecclesiastical Sculptors,**

*Sole Address: 178 Great Brunswick Street, Dublin.*

**Fonts, Pulpits, Altars & Rails. Tablets executed in either Marble, Stone, Brass or Bronze**

## *The Dublin Joinery Works,*

Manufacturers of every description of

**BUILDERS' JOINERY.  
SCHOOL SCREENS,  
FURNITURE, Etc.**

Special attention given  
to Architects' Draw-  
ings & Specifications

*Office and Works—23, 24 & 25 Grantham St., Dublin*  
**Telephone 3017      Proprietor : W. H. COSTELLO.      Estimates free**

**When ordering please mention this Journal**

St. Patrick's College, Maynooth.

---

## VACANT CHAIR.

---

A Chair of Ancient Classics is now vacant in the College. The appointment may be made at the October Meeting of the Board.

Candidates should forward their applications, together with a statement of their qualifications and a letter of recommendation from their Bishop, to the President of the College before the 30th September.

St. Patrick's College, .  
Maynooth.

*22nd June, 1922*





Things you will need on your Holiday

No. 1 Holiday Necessity.

# The AutoStrop Safety Razor

Four Reasons why you should  
bring one with you :

- 1—It will shave you in five minutes
- 2—It requires no teacher or special skill
- 3—It is as simple as a pocket-knife
- 4—It cannot cut the skin



You  
cannot  
strop  
it  
wrongly

Insert the strop in the  
"Valet" AutoStrop  
Safety Razor—move the  
Razor to and fro—the  
blade reverses automatic-  
ally at the end of each  
stroke, thus **stropping**  
itself—in an instant you  
have a keen edge.

That is why the "Valet" AutoStrop Safety  
Razor always gives a smooth and luxurious  
shave. There is nothing to take apart to  
strop or clean.

## "VALET" AutoStrop Safety Razor

Standard Set contains heavily silver-plated  
"Valet" Razor, 12 "Valet" blades,  
"Valet" strop, complete in leather  
covered case .. .. 21/-  
In nickel-plated case .. .. 25/-

Agents :

BROWNE & NOLAN, Ltd., NASSAU STREET, DUBLIN

Good for the Train or the Boat.

No. 2 Holiday Necessity.

# Fountain & Stylographic Pens

You will want one while you are away. It will save you endless trouble, & can be carried in any position without fear of leakage. —



## The "Phoenix" Stylographic Pen.

Plain or Chased Platinum Point. Spring Needle. Absolutely reliable. Price 5/- post free, 5/2.



## .. The .. "PHŒNIX" FOUNTAIN PEN

14ct. Gold Nib.  
Vulcanite Barrel.

Price 4/- ; post free, 4/2.



## .. The .. "UNIVERSITY" FOUNTAIN PEN

14ct. Extra Large  
Gold Nib. Hand-  
somely Chased.

Price 5/- ; post free, 5/2.



"Waterman"  
Fountain Pens  
from 12/6.

"Waterman"  
Self-filling ..  
from 17/6

"Swan" Self-filling  
from 17/6

"Swan" Fountain  
Pens from 12/6.

"Onoto" Fountain  
Pens from 17/6.

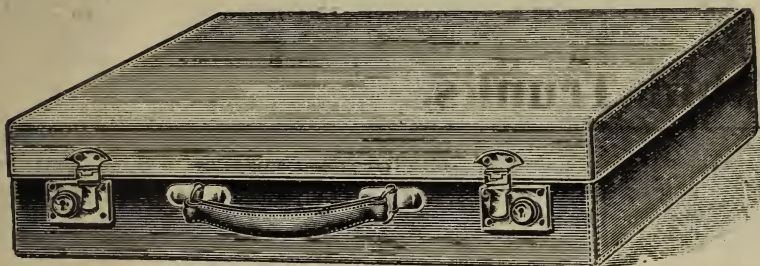
Postage  
4d. extra.



If you are taking a Sea Trip you cannot do without a Suit Case.

No. 3 Holiday Necessity.

## Reliable Leather Travelling Goods.



### **Solid Leather Dress or Suit Cases.**

**Best selected Nut Brown Hide.** Two Slide Locks. Bag Handle Line with Grained Cloth. Extra strong.

No. 1.  
20 inches long,  
47/6

No. 2.  
22 inches long,  
52/6

No. 3.  
24 inches long,  
57/6

No. 4.  
26 inches long,  
62/6

**Best Selected Hide.** Two Nickelled Slide Locks. Bag handle. Extra finish.

No. 1—22 inches long,  
£4 4s. 0d

No. 2—24 inches long,  
£4 17s. 6d.

No. 3—26 inches long,  
£5 5s. 0d.

## Week- end Cases

**Nut Brown Hide.**

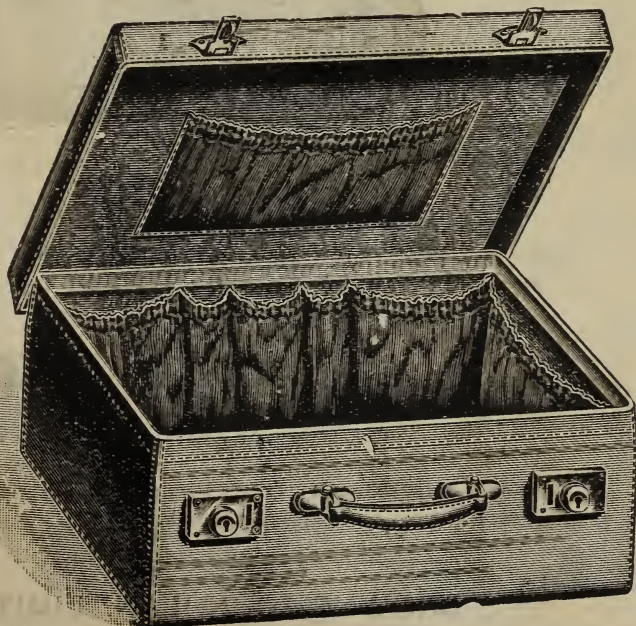
Lined Poplin.

Pockets

at back, across Lid, and at each end. Two Nickelled Slide Locks, Size 18 in. × 13 in. × 7 in.

Price

£5 10s. 0d.



At your Hotel a Writing Compendium will be found handy.

## Solid Leather Attache or Week-end Cases.

Stout Nut Brown Hide. Lined Dark Brown Cloth. Good Spring Action Locks.

<sup>12</sup>  
18/6

<sup>14</sup>  
22/6

16 inches long.  
25/- each.

18 inches long.  
30/- each.

## Cabin Trunks.

Three-ply Wood, Covered Green Rot-proof Canvas, Extra Strong Brass-bound Battens, Two Lever Locks and Tray. 30 inch, 95/-; 33 inch, 110/-; 36 inch, 122 6.

## Kit Bags

Stout Nut Brown Hide. Strong Lock. Twin Clips. Lined Check.

<sup>18</sup>  
92/6

<sup>20</sup>  
97/6

<sup>22</sup>  
110/-



## Brief Bags

Nut Brown Cow Hide. Full Cut. One Piece Body. Lined Drill. Over-framed Flat Brass Furniture. Laid Out Frame. Very Strong Bag.

<sup>14</sup>  
27/6

<sup>15</sup>  
35/-

<sup>16</sup>  
40/-

18 inches long.  
63/- each.

**Leather Collar Boxes**, round pattern. Stout Case Hide, hand sewn, leather covered buckle, lined leatherette.

6 inch,  
15/-

7 inch,  
18/-

8 inch,  
21/-

**Writing Compendiums.** Trinity Bond, Large 4to, containing 36 sheets and 36 envelopes, Superfine Azure Paper. 2/6 each.

---

BROWNE & NOLAN, LIMITED  
41 & 42 NASSAU STREET .∴ DUBLIN



## OUR TEAS

ARE the pick of the Market;  
ARE unvarying in quality:  
AND give universal satisfaction.

Prices: 3/4, 3/-, 2/8, 2/4 and 2/- per lb.

CHINA TEAS, 3/4, 3/- and 2/8 per lb.

## BECKER BROS., LTD.,

8 South Great George's St.,  
and 17 North Earl Street, } **DUBLIN.**

## HOWTH FISH STORES

CAN SUPPLY THE FINEST FISH DIRECT FROM THE BOATS

TOWN OR **(DAILY)** COUNTRY.

COLLEGES, CONVENTS, INSTITUTIONS CATERED FOR.  
ALL FISH FRESH, AND CURE GUARANTEED.

ORDERS **DELIVERED** PUNCTUALLY.

**67 TALBOT STREET, DUBLIN.**

—IRISH—  
MANUFACTURED

## ALTAR CANDLES

SANCTUARY OILS, INCENSE,  
CHARCOAL, TAPERS, ETC., ETC.

**P. O'CONNOR, LTD.,** 25 D'OLIER ST.  
—DUBLIN—

ESTABLISHED 1844.

## EDWARD CARTON AND CO.,

CORN, HAY, STRAW, AND POTATO MERCHANTS.

Special Terms for Potatoes  
to Colleges, Convents and  
Religious Institutions ::

Note Address—**16 Henry Street, Dublin.**

TELEGRAMS—"CAPABLE, DUBLIN."

'PHONE—1312.



# STUDIES

An Irish Quarterly Review of  
Letters, Philosophy and Science

Vol XI, No. 42

CONTENTS

JUNE, 1922

- I. ALLEGIANCE AND THE CROWN. By Alfred O'Rahilly.  
II. THE BALTIC STATES FROM AN IRISH POINT OF VIEW. By F. McCullagh.  
III. AN IRISH AMBASSADOR AT THE SPANISH COURT. By Daniel A. Binchy.  
IV. GENERAL LUDENDORFF. By John Ryan.  
V. DRAMATIC IDEALS OF TO-DAY. By Peter McBrien.  
VI. POETRY—CORRUPTIO PESSIMI OPTIMA. By John S. Phillimore.  
THE PRACTICE OF THE PRESENCE OF GOD. By Vera Goodwin.  
THE PIPER. By M. S. Jerome.  
DAWN. By Cathaoir O Braonain.  
VII. UNPUBLISHED IRISH POEMS—No. 18. By Osborn Bergin.  
VIII. THE ORIGINS OF GREECE. By Michael Tierney.  
XI. PARTITION IN PRACTICE. By James Winder Good.  
X. IN THE CATACOMBS OF BELFAST. By Patrick J. Gannon.  
XI. THE AMERICAN FEDERATION OF LABOUR. By R. A. McGowan.  
XII. CHRONICLE—A CATHOLIC LIBRARY FOR DUBLIN. By Stephen J. Brown.  
XIII. REVIEWS OF BOOKS.

Single Copies, 3s. 6d. net (postage 4d.) Annual Subscription, post free to all countries, 15s. net.  
*Subscriptions are payable in advance.*

Dublin: The Educational Company of Ireland Limited

London and St. Louis: B. Herder

Melbourne: William P. Linehan

## J. P. CLARKE,

ELECTRICAL ENGINEER  
: AND CONTRACTOR

CAMBRIDGE ROAD, RINGSEND, DUBLIN.

*Electric Light, Heating, Power Belts,  
Telephones, Electrical Accessories,  
Accumulators Recharged and Repaired,  
Colleges, Convents, and Institutions  
catered for.*

*Write or ring for Quotations. Estimates free.*  
Telephone: Ballsbridge 544.

## READ THIS

And resolve to give your Electrical Enquiries  
to—

And Contractor **F. E. Smith** Electrical Engineer  
3 CHARLEMONT PLACE  
DUBLIN  
'Phone 4234

Special Terms for Institutions

## BROWNE & NOLAN, Ltd.

Beg to announce that they can now supply their

### GENUINE IRISH VELLUM NOTEPAPER & ENVELOPES

In Cream and Azure Shades,  
and shall esteem your orders.

PRICES—

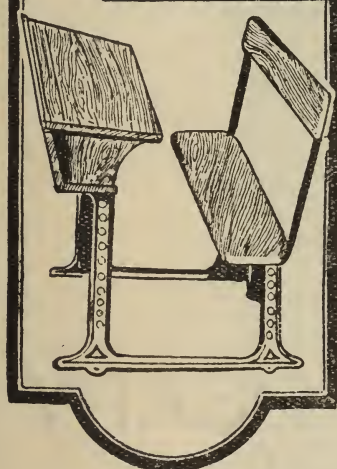
12s. per ream.

15s. per 500 Envelopes

When ordering please mention this Journal



Seat  
ST. MUNCHIN'S  
New Church,  
LIMERICK



## Church and School Furniture

**S**TRONG substantial work that yet embodies artistic craftsmanship—this sums up our practical ideal. To this end we are employing the most capable workers obtainable.

Installed in our workshops is perhaps the most modern wood working plant in the whole country, north or south. In the Ireland that is coming shoddy work must find no place.

Give us an opportunity to turn you out a piece of work that will be at once satisfactory to you and to us.

*Estimates or other particulars  
sent on request.*

**WE** specialise Items  
illustrated, also  
VESTMENT PRESSES  
STATION FRAMES  
CHURCH SEATS  
CONFESSIONALS

# John Kenny AND SONS

**JOINERY MANUFACTURERS.**  
**CECIL STREET, LIMERICK.**

ARROW

When ordering please mention this Journal.



ASK FOR . . .

# IRISH ALTAR WAX CANDLES



Guaranteed and Stamped  
**75%, 65% & 25% Genuine Beeswax.**  
**SANCTIONED BY THE HIERARCHY.**

**IRISH BLEACHED BEESWAX.**

Manufactured  
by . .

**JOHN G. RATHBORNE, Ltd.**

[Established  
A.D. 1488.]

Candle Manufacturers,  
Oil Refiners, Wax Bleachers, &c.

Phoenix Candle Works and 203 Parnell Street, **DUBLIN.**

# THE IRISH ROSARY

The Leading Catholic Magazine

**Stories: Articles: Current Comment:  
Reviews**

**Price - - SIXPENCE**

## Good Appearance.

Appearance is not everything, but a Ganter Mantelpiece Clock combines ornamental qualities with correct timekeeping. Every little detail in the making of our clocks is carried out by expert clock makers. Beautifully finished in Oak, Walnut and Mahogany. Prices range from - 27/6 upwards

Inspection Invited.

**GANTER BROTHERS,**

63 Sth. George's Street, Dublin.

## Gold Expanding Watch Bracelets

**GOLD, SILVER, AND OXIDIZED  
WRIST WATCHES, Mounted on  
Leather Straps.**

**CLOCKS, JEWELLERY, SILVER  
:: AND ELECTRO-PLATE, &c. ::**

**Frengley Bros., Ltd.**  
5 Crow Street (off Dame St.) **DUBLIN.**

When ordering please mention this Journal.



# We Design & Manufacture on our Premises :

Altar Rails,  
brass & wood.

Altar Gates,  
brass & wood.

Altar Candle-  
sticks, brass &  
wood.

Benediction  
Branches.

Paschal Candle-  
sticks.

Brass Shrines.

Chalices.

Ciboria.

Monstrances.

Thuribles.

Crucifixes and  
Crosses.

Credence  
Tables.



Irish Poplin  
Banners and  
Flags.

Irish Poplin  
Chasubles.

Irish Poplin  
Copes.

Irish Poplin  
Dalmatres.

Irish Poplin  
Preaching Stoles.

Irish Linen Albs.  
Irish Linen Altar  
Cloths.

Irish Linen Altar  
Falls.

Irish Linen Sur-  
plices.

Irish Linen  
Rochets.  
Dossals.

Carved wood Altars.

„ „ Pedestals.

Frames for Stations, etc.

Carved wood Faldstools.

„ „ Credence Tables.

Gold & Silver Celtic Crosses,  
Medals, Badges, Brooches, etc.

## Wm. Egan & Sons, Ltd.

32 PATRICK STREET, CORK.

When ordering please mention this Journal

# IRISH POPLIN VESTMENTS

It is well worth while to specify **ELLIOTT'S IRISH POPLIN** when ordering Vestments, Copes, Robes, Banners, etc., as it is an ideal fabric for such purposes—combining a rich and elegant appearance with extraordinary durability. It can be supplied by all Vestment Makers, in plain cord, moire, and figured in Ecclesiastical and Celtic designs. Should any difficulty be experienced, please write direct for patterns to

**THOMAS ELLIOTT & SONS, Irish Poplin and Silk Manufacturers,**  
25 BROWN STREET, WEAVERS' SQUARE :: DUBLIN.

## FITS CURED.

FITS, EPILEPSY, &c., can be cured. Nothing can disprove it—in face of the thousands cured by

### **TRENCH'S REMEDY.**

Write at once for Pamphlet containing  
**CONVINCING TESTIMONY**  
from sufferers, their friends, and  
their clergy.

**TRENCH'S REMEDY for Epilepsy**  
is famous the world over.

Simple Home Treatment.

**TRENCH'S REMEDIES, Ltd., Dept. R, 33 South Frederick-st., Dublin.**

*Agencies Abroad:* Union Manfg. Co., 299, Elizabeth St., Melbourne; Ellison & Duncan, Port Ahuriri, Napier, New Zealand; Grocott & Sherry, Grahams-town, East London, and Johannesburg; Stranack & Williams, 330, West St., Durban; for U.S.A. and Canada; Trench's Remedies, Ltd., 107 St. James Chambers, Toronto; Messrs. Tethill, Sharp & Co., Tamarind Lane, Fort, Bombay; Mr. A. G. Humphreys, Casilla de Correo 675, Buenos Aires.

**OVER 1000 TESTIMONIALS IN ONE YEAR.**

## MOSAIC & ENCAUSTIC TILING

**TERRAZZO AND WOOD BLOCK FLOORS**

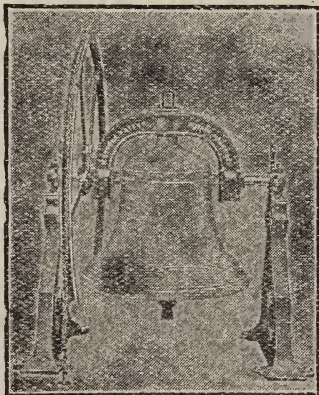
**Fixed complete by our Skilled Workers**

*We respectfully solicit your esteemed enquiries, and shall be pleased to submit designs and estimates free*

**O'HARA & EGAN, 29-31 Lincoln Place, DUBLIN**

Phone 2614

Telegrams, "Haregan, Dublin"



## Matthew O'Byrne,

Bell Founder,

**JAMES'S STREET, DUBLIN**

**Church Bells, Peals, and Chimes.**

For sweetness of tone and musical qualities our bells cannot be surpassed. They are to be heard ringing in Europe, Asia, Africa, America, and Australasia. Our rotary iron mountings make the bell easy to ring, preserve its true tone and prevent it from getting cracked.

Catalogue and estimate on application.

**When ordering please mention this Journal**



# THE IRISH ECCLESIASTICAL RECORD

## AN AMAZING DOCUMENT

BY REV. PATRICK J. GANNON, S.J.

IN their pronouncement of April 26, 1922, the Irish Bishops stated: 'Not only have Catholics been denied for over twenty months their natural right to earn their daily bread and thrown upon the charity of the world, but they are subjected to a savage persecution, which is hardly paralleled by the bitterest sufferings of the Armenians. Every kind of persecution, arson, destruction of property, systematic terrorism, deliberate assassination, and indiscriminate murder reigns supreme.' This is a very grave indictment. But no Catholic Episcopate is likely to indulge in exaggeration on such an occasion; and certainly nothing known to the Irish public tends to soften one word of it. Yet the heads of the non-Catholic bodies in the North saw fit to issue a formal denial of the accusation, in a document which was an apologia for the Northern Government, and—stranger still!—a quasi-apologia for the pogromists. Characteristically enough it is couched in the *Es ist nicht wahr* form of the notorious letter signed by the German professors in defence of the Fatherland, and it is still less convincing. The signatories are Dr. D'Arcy, Protestant Archbishop of Armagh, Dr. Grierson, Protestant Bishop of Down and Connor, Dr. Lowe, Moderator of the Presbyterian General Assembly, and Rev. W. H. Smyth, President of the Methodist Conference.

It is not true [they inform us] that Roman Catholics have been denied their natural right to earn their daily bread. The shipyard workers



did not exclude any man because of his religion. A reign of terror was organized by gangs of gunmen, who encamped in certain quarters of the city of Belfast, made war upon its people, throwing bombs into tramcars full of workers, and savagely shooting down men, women and children. This was an attempt to intimidate the loyalists. It is not true that able-bodied Protestants are supplied with arms to harass their Roman Catholic neighbours. The Northern Government is showing itself quite impartial in its efforts to put down all illegal use and carrying of arms. The fact is that the trouble in Belfast is political and not religious. It is an effort to paralyse the Northern Government. Speaking for the clergy and people of the Churches we represent, we can conscientiously affirm that we and our people are, and have been, doing everything in our power to prevent the struggle from becoming a religious one. We deeply regret the fact that there have been reprisals. It is not an easy thing for a powerful majority to submit tamely to such treatment at the hands of an aggressive minority. But we have done everything in our power to prevent the dreadful competition in evil which is the inevitable consequence of reprisals. Special services and public meetings have been held for the express purpose of denouncing murder, by whomsoever committed, and of warning against rendering evil for evil. As to the Northern Government, it has shown in many ways its earnest desire that Roman Catholics should have their full share in the public and private life of Northern Ireland. It has offered them many appointments. It is ready to give them more than their share in its police forces. It is eagerly anxious that they should claim and enjoy equal rights with all others in the citizenship of Northern Ireland.

The Catholic Defence Committee issued a rejoinder to this rejoinder, and the controversy stopped there. No doubt the world is somewhat weary of statement and counter-statement about Belfast. The very aim of a propaganda against truth is to confuse issues, weary inquiry, and cause outsiders to exclaim, 'A plague upon both your houses!' One can sympathize with outsiders. But to weary of sifting assertions in such a case is to be false to the cause of truth and justice. Further, it is to render possible the continuance of the horrors. It permits the smoke-screen to remain undissipated behind which murder is done. The 'Loyalist' Press of Belfast has consistently misrepresented the situation by every device known to insincere journalism. Perhaps the reverend signatories have confined their reading to the *Belfast Telegraph*, *News-Letter* or *Northern Whig*, and thus have arrived at wrong conclusions. We must surely attribute the errors in the document of gentlemen in their position to the sources, not to the writers. But the errors are many.

For, first of all, the Catholic minority might be supposed to know whether they are persecuted or not, and wherefore. It is not likely they live in a transcendental illusion on the point. And they certainly believe, with singular unanimity, that they are the victims of the bitterest bigotry in the civilized world of to-day. They are not ignorant that politics play a part and capitalism likewise. But they are deeply conscious that the politicians and the capitalists exploit the incurable bigotry of the Orange masses for their own ends. If the motives of the wire-pullers behind the scenes have only an indirect relation to sectarianism, the mobs, which move upon Catholic quarters to burn, loot, and slay, are certainly inspired with a sixteenth-century fanaticism. For them all Catholics are enemies, whatever be their political views. Religion is the colour-line of Belfast. It has been so from the foundation of the city and is so to-day. There is a consensus of opinion on this point among men of very different political affinities. And in no part of the world will the statement of Dr. D'Arcy and his companions be received with more surprise than in the Falls Road or Seaford Street area.

It will surprise the expelled workers to learn that it was only on account of their sympathy with disloyalty and crime they were driven from the shipyards. For 1,000 of those expelled were ex-soldiers, who fought for England in the Great War. Was this disloyalty? The vast majority of the whole Catholic community were followers of Mr. Devlin, recruiter, constitutionalist, and even, it would appear, convinced imperialist. Yet all were indiscriminately driven from their work without any option of any kind. When the English trades unions, several weeks later, were pressing for their reinstatement, then, and not till then, did some brilliant strategist discover a means of parrying the blow by the invention of a test, which was in effect a 'crawling order' that no self-respecting man would sign, no matter what views he held about crime.

The ruse succeeded, and none of the expelled have been

restored. Further, Sir James Craig solemnly approved of what the Orange workers had done.<sup>1</sup> On what principle were the victims selected, when ex-service men, and Devlinites, and men who never took part in politics were mobbed from the yards, flung into the Lagan or shot down, and their homes burned to the number of over 200 in the first few weeks, while no Protestant's home went up in flames? Yet the signatories seriously tell us: 'The fact is that the trouble in Belfast is political not religious.' Even if it were so, it is surely strange ethics that for political opinions men may be mobbed from their employment, drowned or shot in riots, or finally, visited at midnight and murdered in cold blood.

But I forgot. 'A reign of terror was organized by gangs of gunmen, who encamped in certain quarters of the city of Belfast, made war upon its people, throwing bombs into tramcars full of workers, and savagely shooting down men, women and children.'

There is a very grave *suggestio falsi et suppressio veri* here, which is, no doubt, again due to the sources. It is suggested that the warfare began by the wicked designs of an aggressive minority to harry and oppress a powerful majority. Abstracting, for a moment, from the great inherent improbability in this, an improbability not lessened for us by a single shred of proof, the question arises where were these mythical gunmen on July 21, 1920? Were they holding the 200 houses burned down? If so, they must have been poor marksmen. Were they in the shipyards? How was it then that they were flung into the Lagan, or kicked and cruelly beaten? Aggressive gunmen do not contribute the majority of the casualties—as a rule. Two bombs were flung into trams full of workers who had carried out the pogroms. But the reverend signatories give no dates—a significant omission—and quite suppress the fact that these dreadful deeds were done only after Catholic quarters, Catholic homes, churches, convents

<sup>1</sup> 'Do I approve of the action you boys have taken in the past? I say, "Yes."' Speech in Queen's Island, Belfast, Oct. 14, 1920.



and individuals had been systematically bombed for over four months. Another bomb flung from Seaford Street was only a reply to one flung into Seaford Street. According to one account it was the very same bomb, picked up quickly and flung back into the Orange crowd assailing the area. Now, surely these facts have a bearing upon the relative guilt of the parties. Or is it Pure Gospel morality that men at whom a bomb is flung are guilty if they return the bomb, or even another one. Are the Catholic minority aggressive if they defend their lives, their homes, their children and their wives? Are the powerful majority to be practically excused, or even lauded for their great patience, as lay apologists have ventured to do, because they suddenly and simultaneously, over many areas, sweep in overwhelming force upon the isolated patches of slumdom into which the policy of boycott and systematic impoverisation has pent up the Catholics, to loot, shoot, burn and destroy? It is bewildering logic truly!

‘It is not true that able-bodied Protestants are supplied with arms to harass their Roman Catholic neighbours.’ But are the 30,000 ‘Specials’ not able bodied, or not Protestants, or not armed? And whether they were armed for the purpose of harrying or not, that is what they are doing, as the Catholics know to their cost. The charge has been made again and again, categorically, with names, in some instances, supplied to the ‘impartial’ Northern Government, who have steadily resisted repeated and insistent demands for an inquiry. Are Catholics to be blamed if they fail to see the impartiality?

‘It is an effort to paralyse the Northern Government.’ But the pogroms were in operation for a full year before the Northern Government came into being. They must be strange criminals, who set out to paralyse a non-existent government. And equally strange, if, when it did come into existence, they chose Belfast for the scene of operations, where they were outnumbered three to one, surrounded in narrow areas, and lost in a large city of foes. Why did they not select as the theatre of their iniquities

Tyrone, Fermanagh, South Down, or South Armagh? It is all passing wonderful, but must be true when the four heads of three religious bodies solemnly assure us it is so.

The signatories conclude by conscientiously affirming that they and their people had done all in their power to prevent the struggle from becoming a religious one. It would seem, therefore, that their preoccupation was merely to turn religious pogroms into political ones. I suppose on the principle of choosing the lesser of two evils. Why not do all in their power to stop the whole ghastly business, whether political or not?

They dwell upon their pious endeavours, by meetings of denunciation and warnings against returning evil for evil, to prevent murder. But again there is a vagueness as to dates. When did they hold these meetings, when did they exhort their flocks to turn the other cheek to the aggressive minority? This question needs answering. Did they do so in July, 1920, at the beginning of the troubles? When after two years of Belfast butcheries Southern Ireland was horrified by the hideous Cork murders there was an immediate and vehement explosion of repudiation, which, it is sincerely to be hoped, will end this competition in crime. Were the reverend signatories equally prompt? Catholic Ireland will be pleased and edified to learn exactly what steps were taken by Protestant opinion in Belfast to bring the shipyard workers to a sense of justice, or the *pétroleurs* to reason, from July to December, 1920, or from January till December, 1921. Because the Press has preserved an inexplicable silence on the point. It is true that, towards the end of 1921, when the scandal had become world-wide, and when a demoralized wastrelldom was finding its way in raids of ever growing impartiality out to the rich villas where the Belfast magnates dwell, then certainly the Episcopalian and Non-Conformist conscience took alarm.

But up till that, again I ask, what clear and definite action was taken by clergy or laity to maintain the elementary principles of Christian morality or European civilization? And when they did take alarm, did they use any

very vehement endeavour to induce the Northern Government to grant the inquiry demanded into the bombing of children in Weaver Street, or the murder of the McMahon family, or the Stanhope Street atrocity, or, later again, the Easter offensive on Marrowbone and St. Matthew's parish?

Vague denunciations of murder, wheresoever committed, hardly meet the case. And these were only uttered too late, and always with the implication that the aggression came from the minority, who were not only so wicked as to begin the saturnalia by getting expelled from work and burned out of 200 of their homes, but even to continue for two years a warfare in which they were losing all the time.

'As to the Northern Government, it has shown in many ways its earnest desire that Roman Catholics should have its full share in the public and private life of Northern Ireland.' In what and how many ways? Is it by suppressing every local assembly in which they were in a majority? Or by keeping the expelled workers still out of work? Or by raiding their homes at every hour of day and night for arms and phantom I.R.A. men?

'It has offered them many appointments.' Again, it is a pity we are not told how many, and what they were. One-fourth of the whole, by any chance, including one-fourth of the most lucrative ones? If so, then, there has, no doubt, been a conversion of heart from the year 1892, when a Parliamentary Commission found that in the public patronage of Belfast such equal justice reigned that 434 positions were held by Protestants and 18 by Catholics, and these latter the most poorly paid. But we await the specification of the number and quality of appointments with curiosity and interest.<sup>1</sup>

'It is ready to give them more than their share in its police force.' This is generous. One-third was promised

<sup>1</sup> In an appendix to an article in *Studies*, June, 1922, I have given some further statistics, which will enable the reader to see the extent of the change of heart. Thus from the list of salaried officials recorded in the minutes of the Belfast Corporation for March, 1922, 33 Catholics out of a total of 681, or 4·8 per cent., drew 3·7 per cent. of the sums paid. I know, of course, that the Corporation is not identical with the Northern Government. But the distinction is rather *distinctio rationis* than *distinctio realis*.



in the London Pact by which peace was declared in Belfast—a peace followed within a month by a series of group murders, each more horrible than the other. But one-third is not more than their share in the Six Counties. And besides the Pact has been evaded from the start. The hard fact remains that its police forces are almost exclusively Protestant, and the promise has gone the way of the promise to restore the expelled workers.

This document makes the mistake of the actress in 'Hamlet,' it protests too much. The signatories show too naïve a confidence in their sources. They would do well to submit the sources themselves to critical examination. They must be aware that, when they say, 'the trouble in Belfast is not religious,' they are contradicting a widespread belief, not by any means confined to Ireland. And when they throw the blame upon 'an aggressive minority,' and not on 'the powerful majority,' they come into conflict with the laws of human psychology. No doubt anomalies occur. A widespread belief may be erroneous, and a minority may be aggressive; as for example, when it can rely upon the external aid of a great empire and a grand fleet. But anomalies have to be strictly demonstrated, not simply asserted. Again, to say that 'it is not easy for a powerful majority to submit tamely to such treatment,' is to afford colour to an excuse for very inexcusable things—Dunmanway, for example, and the expulsion of Protestant farmers from their homes. Because if all Ireland be included then the rôles are reversed. The Catholics are the powerful majority, and the Protestants are the minority, which in the Twenty-six Counties is certainly not now aggressive, but in the Six Counties appears to the majority, not merely aggressive, but almost insanely disloyal to their country (assuming that the Six Counties are in Ireland where they have been placed by nature and the history of two thousand years), and criminally wicked in their manifestation of that disloyalty. What would the signatories say, if the four heads of the Catholic Church in Ireland pleaded thus? They would say the plea came

strangely from Christian Bishops; and they would be right. It will never come. Reprisals in life or limb or property upon the innocent for the acts of others is the negation of Christian morality. And Dunmanway would remain a hideous crime even it came after twenty years of murder in Belfast. But we beg the Church leaders in the North to remember that, while the Catholic Archbishops of Ireland will never pen such a document as the one under discussion, will never, indeed, adopt towards the persecution of Protestants in Southern Ireland any other attitude than that of Dr. Byrne and Dr. Cohalan, the passions of the Irish people may not be kept in check indefinitely, 'if every kind of persecution, arson, destruction of property, systematic terrorism, deliberate assassination and indiscriminate murder reign supreme' in the valley of the Lagan.

Indeed the great crime of Belfast is just this, that it has started the train of events, which has moved forward with tragic speed and directness, through scenes of deepening horror, to the moral and material ruin of the whole land. It was in Belfast that constitutionalism was first replaced by the principle of force; it was here that revolting battalions first broke with their tramp the peace of the country; it was at Larne the first cargo of arms was landed; it was Belfast which repudiated the hand of friendship proffered by Mr. Redmond; it was Belfast delegates who brought the Irish Convention to failure, and prepared the triumph of Sinn Fein. Indeed, it was in Belfast that the prologue to the Great War was written. And we do not forget that in 1912, 1,000 Catholic workers were expelled, when as yet the I.R.A. were only dimly adumbrated in U.V.F. Can the four signatories say, 'It is not true,' to any one of these statements? And if not, with what justification can they plead that the present state of affairs is due to the minority in Belfast, or unconnected with religious differences?

In conclusion, let me take higher ground. We differ, North and South, on many serious doctrinal issues. But we agree at least in this, that Christianity's central lesson



is the Fatherhood of God and the brotherhood of man. But if all men are included in that brotherhood, *a fortiori*, one would suppose all Irishmen pertain to one great brotherhood. And this bond is, or ought to be, more sacred than any fancied imperial or financial interests. At least ministers of religion should set a fundamental principle of religion above any passing phase of political evolution or any financial fears.

Dr. D'Arcy, in particular, has shown that he possesses an eloquent tongue. While he still occupied the See of Dublin he spoke to the Synod of his Church, and took the opportunity of giving advice to the British Government. This was in May, 1920, and the date should be noted.

The course to be adopted must be thought out carefully, and, once determined on, it must be prosecuted with the ruthlessness of fate. The Government's whole policy in Ireland must be based upon principles that are as unalterable as the laws of the Medes and Persians. The Government's whole policy to be effective must be as steadfast as the constant northern star. Already there are indications that Lord French, Sir Nevil Macready, and those associated with him in the government of Ireland, are to be supported, for a time, at all events, with something like fit measures by Downing Street. Troops have landed in considerable numbers on the south-west coast, and are distributed in counties Cork and Kerry, and possibly in parts of County Clare. That landing marks a beginning in the right direction; but in order to afford protection to the sorely-tried police a much larger force will be required in Ireland. In almost every county military reinforcements on a large scale are imperative. This much is certain—they would make a fatal error if they placed too nice a limit on the troops at their disposal. Wise policy demands too many soldiers rather than too few, and an excess of firmness rather than weak yielding to disorder. The stake is British rule in Ireland. It must not be risked in any game of chance.<sup>1</sup>

Dr. D'Arcy was then a Primate of the Church of *Ireland*. And, perhaps, only in Ireland could one find a primate of a national Church clamouring for the invasion of his country, or alleging as the supreme motive for exercising on his countrymen 'the ruthlessness of fate,' that the rule of another nation over his own was at stake, and must not be risked in any game of chance.

The answer to this *cri de cœur* was Sir Hamar Greenwood's Black and Tan campaign, the opening of which corresponded, almost to a week, with the July pogroms in Belfast.

<sup>1</sup> *Catholic Herald*, May 22, 1920.



It is difficult to conjecture how Dr. D'Arcy regards this advice of his own in the light of after events. But though it was given a very fair chance, it led to an ignominious failure. It is too much to expect that, warned by experience, Dr. D'Arcy will re-examine the whole Irish question, and ask himself will the continuation and intensification of Greenwoodism in the Six Counties give any better results either for 'Ulster' or the Empire, not to speak of Ireland, which apparently does not count? *Justitia stant magna imperia*, runs the old proverb. Is Dr. D'Arcy, or are his confrères, entirely persuaded that the Partition Act is just to Tyrone, for example, Fermanagh, Derry City, South Down or South Armagh? In the conclusion of their protest they write: 'If, instead of making wild and baseless charges, the Bishops would unite with us in the endeavour to discountenance violence, by whomsoever committed, and would urge their people to live a quiet and peaceful life, submitting to the authority of the community to which they belong, there would soon be an end of the present unhappy strife.'

And here, again, whether though some congenital mental defect or not, we must simply say that the implications lurking in these words bewilder us. If Dr. D'Arcy will open up, however against the grain it may be, the *Republic of Ireland*, April 27, 1922, or the *Plain People*, April 30, 1922, he will find two very bitter attacks upon the Catholic Bishops, accusing them of having constantly stood for British rule against Irish freedom. The only solid substance in the charge is, that, in season and out of season, they stood for peace, and dreaded the appeal to arms, even in the justest cause. The numerous and vehement condemnations of the shootings of police and Black and Tans, amounting in one instance to excommunication, are now cited against the Bishops, of whom it is implied by the four signatories that they have failed to condemn murder or preach peace! Are we living in topsy-turveydom, or are there two different species of intelligence, guided by diametrically opposed systems of logic?

The Bishops will gladly join with anybody 'in preaching submission to the authority of the community to which they belong,' when Dr. D'Arcy gives a reasoned answer to the question: 'To what community does the Primate of All Ireland belong?' or, 'On what principle is the See of Armagh cut out of Ireland?' or, 'Why the majority in Fermanagh, Tyrone, Derry City, South Down or South Armagh are not allowed to remain in Ireland as they desire to?' If Dr. D'Arcy would only define satisfactorily what he means by a national community, and how legitimate political authority arises therein, 'there would soon be an end to the present unhappy strife,' not only in Belfast, but from Fair Head to Cape Clear.

P. J. GANNON, S.J.

Since the above was written Rev. Dr. Lowe has been succeeded in the Moderatorship of the Presbyterian General Assembly by Rev. Dr. W. G. Strahan. The *Irish Independent*, June 6, 1922, gives a synopsis of their speeches on the occasion. Dr. Strahan's words leave nothing to be desired. They suggest a hope that he will lead his Church in the direction of peace and national unity. Dr. Lowe, however, while professing a great love for Ireland, its scenery, its poetry, its music, still clings to the attitude revealed in the joint document. He is quoted as saying: 'The Northern Government was doing all in its power to promote the best interests of the people. But it was confronted with a well-organized, well-armed force, especially active in Belfast, where some of its units were the original aggressors in the slaughter which has disgraced the city. Some nominal Protestants, acting under extreme provocation, and unwittingly playing the enemy's game, retaliated in kind, and reprisals and counter-reprisals have been indulged in with most deplorable results.'

These assertions, one would suppose, called for something in the way of proof. Dr. Lowe would have been well-advised to give us some definite particulars, with names, dates, localities and sequence of events, which would establish his contention. What were the units referred to? When, where, how did they begin the aggression? What 'extreme provocation' went before the expulsion of the Catholic workers in July, 1920? To the Catholic body, in the Six Counties and out of them, it seems a refinement of cruelty that, after two years of martyrdom, the minority in Belfast should be charged with the aggression. That it fought with the courage of despair, when driven utterly at bay, may be admitted; and that, maddened by horrors nearly equal to those of Indian warfare, it sometimes struck back in acts of wild revenge, seems also to emerge from the welter of confusion. But that it began the aggression is the reverse of true, and that, if extreme provocation be a palliating circumstance, this was received, not given, by the minority, so utterly outclassed in numbers, wealth, influence, equipment and strategic position, appears to onlookers *a priori* alone probable, and *a posteriori* alone demonstrated.—P. J. G.

## CHRISTIANITY IN PAGAN NIGERIA

By REV. EDWARD LEEN, M.A., D.D.

**F**EW countries have been so misrepresented as Africa ; not another continent has so suffered from the effects of what may be called ‘artistic selection.’ The grotesque, the horrible, and the revolting—it would be idle to deny that African life is wanting in any of these elements—have been seized on by the publicist and thrown into strong relief, with a view to casting a mantle of heroicity on the shoulders of those who have the courage to set foot on its forbidding shores. A halo of mystery, oftentimes of romance, has been shed on the pagan peoples of India, China, Japan, and of the Pacific Isles, and yet it is doubtful if the African suffers by comparison with the peoples of any of these countries ; measured by the standards of pagan social life, he certainly does not yield to any of them in charm and in interest. To justify, or at least to palliate, the horrible system of slavery, it was necessary to paint the native of the West Coast in the worst possible light ; when, with the abolition of the dreadful traffic in human flesh and in human souls, the necessity for the propaganda had disappeared, it continued to be the mode and fashion with writers devoid of the ability or the energy to observe and record, except on stereotyped lines. Writer after writer, and the missionaries are not blameless in this matter, has laboured to produce a picture of the negro, which should be the epitome of what is low, repulsive and degraded, by dwelling solely on his vices, and they are not few, to the utter exclusion of the natural dignity, native kindliness, wonderful fortitude, and genuine manliness which are not less characteristic of him than his vices. It goes without saying that the native of Africa presents himself under aspects somewhat diverse to the



government official, to the trader, and to the missionary—the three classes of men who are most interested in him. The study of his psychology from the missionary's point of view, besides being the one of most interest to the readers of an Ecclesiastical Record, is in itself the most fundamental. For religion is what is most fundamental in man, and its character will necessarily colour and determine his civic and economic activities. A series of thorough and searching examinations ranging over the entire field of Christian dogma, usually in its historical and logical sequence, carried on during twelve months, in which time the most remote villages of two very important and powerful tribes have been visited, has enabled the writer to form a fairly comprehensive idea of the aids and obstacles the introduction of Christianity encounters in the religious outlook which the native inherits from his ancestors. Though in Africa, of all countries, it is difficult to generalize, owing to the extreme individualism of the black man, what is said of the Efik and Igbo tribes may be taken, in its broad outlines, as true of the whole population of pagan Africa.

The main dogmas of Christianity are assimilated with the utmost facility, proving conclusively Tertullian's dictum that the soul, the unsophisticated soul, is naturally Christian. As amongst all primitive peoples the existence of a Supreme Being, who will reward the good and punish the wicked in a life after death, in which the soul survives the body, is universally held. Their idea of good and evil differs, of course, in details from that set forth in Christian ethics. One old chief, in a moral discussion with Father M——, stated, with the approval of his compeers, that three great crimes were, to allow an idol house to fall into ruin, to kill a child before it attained the use of reason, and to destroy an egg in which a chicken had already begun to live! The conceptions of the happiness awaiting them in the next world are, as it is to be expected, somewhat negative, though by no means very materialistic, whilst, on the other hand, the image they form of the pains of hell

is vivid and realistic. Desiring to make sure of this, the examiner one day asked a little boy if hell were a good place and if he wished to go there. To his great surprise, and somewhat to his consternation, the lad answered both questions in the affirmative. A further interrogation elicited the explanation that hell was a good place for those who offended God, and he himself was willing to go there if he were bad enough to violate God's law! This made the examiner reflect.

All the tribes believe in the existence of a spirit world, which exercises a constant and rarely beneficent influence on the destinies of men. The Christian Catechism, inculcating the creation of the angels in a condition of original justice, with the revolt of some of them and the consequent fall of these from goodness into a state in which they display a relentless and malevolent hostility towards mankind, readily coincides with their own vague preconceptions. The Devil, with a capital D, is for them a very real person, and is hated and dreaded with vivacity. Endowed with no powers of abstraction, the images they form to themselves of his nature is somewhat gross. One candidate for Confirmation was of opinion that the 'Great Adversary' had a body and needed nourishment to sustain his life. The Father somewhat sarcastically asked for his bill of fare and was completely taken aback by the answer, which came quick as lightning: 'He lives mostly on forbidden fruit.' The Igbo people more easily realize the spirituality and the incorporeity of the spirits than the Efik, and ignorance of this question is rare amongst them. The examinations furnished scarcely a single instance of it, except amongst the women, who almost invariably are dreadfully unintellectual.

As the most ancient records of other peoples would lead one to expect there is a dim tradition of a primeval offence and of a God from all time irritated against the human race on account of this transgression. It is not surprising, therefore, that the doctrine of original sin finds ready acceptance amongst them; what is surprising is

that they find no hardship in being burthened with the consequences of the sin of our first parents. When asked if God holds them responsible for the sins of their immediate parents, the answer is unhesitatingly in the negative, and yet no argument *a pari* or *a fortiori* will move them from the position that they have to suffer for the crime of Adam ! Close sustained and logical arguments, sometimes lasting for fully a quarter of an hour, often reduced the examinee to perplexity, but never could shake his conviction in the matter. So strongly do they hold this doctrine that, without exception, they adopt the harsh view of St. Augustine as to the fate of children that die without baptism. They have not the slightest compunction in condemning them to hell—or at best, to purgatory—unsympathetically too. Sympathy with another's hard lot is not a characteristic of the African. He is never likely to fall into the modern error of substituting humanitarianism for religion, nor will any altruistic tenderness for the souls of his brethren already condemned at the 'Supreme Tribunal' lead him astray into Tyrrelism. This excessive individualism of the black man makes it very difficult for him to understand the meaning of the Catholicity of the Church. The concept of that Church as the mystic body of Christ, of which each Christian is a mystic cell, in which all are members of one organism, is, in his present stage of development, utterly beyond him. This individualism manifests itself in curious ways. For instance, it is an ordinary experience for the Bishop on his rounds to be entreated by the inhabitants of a village to send a Father to reside permanently amongst them. He invariably points to the fact that there are over 700 stations in the Vicariate ; that, in the second place, he has but twenty-five men at his disposal, and that, in consequence, it is impossible for a Father to devote himself exclusively to one. The argument falls on deaf ears ; it would not trouble them in the least if the other 699 villages were neglected provided their own spiritual interests were looked after. That is the native mentality. There is little or no sense of solidarity or cohesion. There



is not even a tribal much less a national sense. The commune is really the only link, and each commune exists for itself, its feelings towards the neighbouring one being ordinarily one of jealousy—frequently of hostility. Do not blame the African ; we are too apt to forget that such altruistic sense as exists amongst ourselves is to be traced entirely to the Cross.

Since the whole Catholic system is pivoted on the doctrine of sanctifying grace, it is considered of paramount importance that the neophytes should have an accurate, if not an adequate, notion of its nature, and, as a consequence, questions on it constitute the principal matter of the examinations. Seeing that the ideas of the best instructed Catholics at home are rather vague upon this important subject, it is only to be expected that it presents considerable difficulties for our catechumens. At present these difficulties are largely overcome, and the grasp of the subject retained by the large majority of the newly confirmed Christians would astonish a diocesan examiner. A favourite question was : ‘ What did Adam lose by his sin ? ’ A young candidate, judging correctly from the tone of the interrogation that the thing lost must have been of considerable importance, electrified the examiner by answering : ‘ He lost his wife.’ In a country where a wife is an important asset, from an economical point of view, and where the death of a wife ordinarily spells financial ruin for the bereaved husband, the young native conceived that this was the most appalling disaster that could befall Adam for his disobedience.

The doctrine of the Resurrection of the body does not appeal to them at all. One old woman, one day, looking ruefully at her worn and somewhat decrepit frame, told the Bishop that she had had enough of her body, and was not at all anxious to reconstitute relations with it after the Last Judgment ! They have some very strange ideas concerning the lot of the soul after its separation from the body. The belief in the transmigration of souls is very prevalent—as is also the belief in pre-natalism. The

examiner knowing this, will carefully question on the Particular Judgment. A young lad was asked at what time his soul, if it departed this life perfectly pure at twelve o'clock, would enter heaven. To the great perplexity of the Father, he promptly replied: 'One o'clock.' Being pressed for an explanation of this remarkable assertion, he said that they would be at prayers at that time and no one would be at the door to admit callers! This was based on observation of the habits of the missionaries. Another boy in the same place was of the opinion that the soul hovered round the grave for three days after burial, to protect the body against all outside interference on the part of other spirits. A query as to the occupation of Our Lord during the forty days He remained on earth after the Resurrection elicited a piece of information, very typical of the native mentality: 'He was feasting and celebrating the event with His friends!'

There must be something in the sacramental system that responds to the needs of human nature, for the theory of satisfaction through material elements or actions is readily understood. Their eagerness for and appreciation of the sacraments is extraordinary. It has frequently happened that those who have been rejected have lain down all night at the Father's door, refusing to be comforted or to go away, until their desires should be satisfied. It is necessary to be adamant on these occasions. Quite recently one old lady, about the sufficiency of whose knowledge serious doubts were entertained, fell mortally ill and sent in all haste for the Father to come and baptize her. Next morning she came to thank the Father for what he had done for her—this with a rather enigmatic smile. It is true that there is with them a constant tendency to drift into formalism—the idea of ritualistic purification being evidently derived from Eastern traditions. Again and again, the student of the Bible finds traces of the Orient in scenes, incidents and customs strangely reminiscent of the Old Testament. Although sacrifice enters largely into their social life, the people have

but a very dim perception of what is being done, and do not really seize the essential note in sacrifice. For them it is never latreutic, always either placatory or impetratory, offered for the purpose of appeasing malevolent spirits or winning their favour. Hence there is a great difficulty in getting them to understand the Mass. In effect, it would seem as if the idea of sacrifice in the Christian religion shocks them in the beginning, so accustomed are they to associate sacrificial acts with what is most low and degrading in the paganism they have abandoned. It takes them a considerable time, and involves considerable difficulty for them, to rise to the purity of the Christian idea of sacrifice.

The rôle of seer and doctor (or medicine man) are ordinarily found conjoined in the same person, and gives rise to problems very perplexing from a casuistical point of view. These medicines are often merely charms, but more often still are real medicines compounded by people having considerable skill as herbalists. It is not easy to draw a strict line of demarcation between gross superstition and real natural efficacy. The young Christians are very scrupulous on this head; a little boy not long since asked a Father for some medicine, explaining that he had some stomach trouble. The missionary referred him to his mother, who was a pagan; the boy returned after some hours hesitating as to the lawfulness of making use of the cure his mother had given him. In view of this close connexion between the exercise of medicinal skill and the discharge of priestly functions, it may be questioned if the missionaries of the early days were wise in establishing pharmacies run by themselves.

The arrival of the Bishop in a village for the examinations is an event of great importance and the cause of considerable excitement. For hours the people will remain clustered around the house and never weary of feasting their eyes on His Lordship and the Fathers that accompany him. The candidates for Confirmation are, of course, the most interested, and under an impassive exterior their



hearts are fluttering anxiously. When under examination, their agitation and nervousness are betrayed by the perspiration that breaks out over their bodies and flows copiously. To fail means not only deprivation of the sacrament, but public disgrace before their people, who are all listening. The chief often comes to assist and is delighted if his townspeople acquit themselves with distinction, wrathful if they do not. One evening we were sitting in the rest-house after a hard day's work, the sun was about to set, and a calm had fallen over everything. Suddenly there was a great clamour; rushing out to ascertain the cause, we found a group that had suffered rather severely in the morning examinations proceeding to handle roughly their teacher, on whose teaching they were laying the blame of their discomfiture. It is difficult for people at home to realize how the Christians long for the Sacraments. There is another scene before my mind illustrating this eagerness. It was evening, darkness had long since fallen; the lamps were lighted and we were, four of us, sitting at a table in the little porch in front of our little house. Suddenly there appeared at the door a young man of about twenty years of age. Without ceremony and without a word he stood before us. His hands were folded across his breast, which rose and fell rapidly as he panted for breath. He streamed with perspiration, which glistened in the lamplight as it rolled down his limbs. Asked for the meaning of this intrusion, he replied, laconically: 'Exam.' He belonged to a neighbouring village that had been catechised in the morning. All had failed and had been told to go home. Some went, he amongst the number, whilst others remained around, on the off chance of securing another trial. Their patience was rewarded in the evening and some succeeded in passing. They went off to their villages in all haste, and overtook the others at a great distance. Our hero, as soon as he heard of the re-examination, started back and ran the whole way to Eke in the dark, carrying a lantern in his hand. In spite of his physical agitation he passed. The

announcement of success was received by him with a war-whoop of triumph and there, in the presence of the Bishop, he began to leap and dance in the excess of his joy. As a rule they were very keen, take no risks and leave no stone unturned to make failure a remote contingency. When the sessions are being held at one centre, picked men from places several days' march distant and awaiting their turn will be present listening to every word, noting the characteristics of the examiners, and, after the day's work is done, questioning the teachers on the matters that have proved a stumbling-block for others. Questions that have proved an insuperable obstacle in one village will be readily solved in the next one. By the time a country-side is finished all our stock difficulties are no longer problems for the examiners. The failures are few, and so, of a truth, are the last first.

The generosity of the people is beyond all praise, and the scenes that attend our departure are touching in the extreme. The examinations are usually held in a central place, towards which the paths from a number of surrounding villages converge. There are, therefore, representatives present, on each occasion, from all the communes within easy reach of the station. Each makes it a point of honour to be as open-handed as the other. The presents are, for the most part, in kind—goats, fowl, yams, and eggs. These are no mean presents, for a goat will fetch anything from fifteen to thirty shillings, eggs are a penny each, and a person will have done good marketing if he brings home three yams for a shilling. One is irresistibly reminded of the patriarchs of old, as the Bishop, with his white hair and venerable beard, passes through the kneeling crowds, followed by a long train of bleating goats and a retinue of boys carrying the yams in baskets on their heads. When he has passed, the kneeling crowds spring to their feet and follow as far as they can—the hardiest and the swiftest keeping pace with the bicycles until they are completely out of breath. Is one to be blamed for often feeling a catch in the throat as one sees these manifestations

of affection and as one thinks that it would be the same everywhere in this land had we but enough of missionaries.

There are examples of Christians falling away from the practice of their religion and relapsing into the evil practices of paganism, but the instances of perversion to Protestantism are very rare. I do not know if there are any. Once they are baptized in our faith they instinctively, as it were, conceive a very hearty and healthy hatred of heresy in all its forms. To illustrate this, I cannot refrain from relating the following anecdote, the incident is not yet twenty-four hours old. Yesterday evening a young boy called to see the Bishop (at present staying at Calabar). He was about three feet high and about four years old. His singlet was in a state of disarray; his countenance showed signs of recent struggle and he was grasping firmly in his hand the relics of what had once been a rosary beads. He was accompanied by an older boy to act as interpreter, and in childish accents he lisped his story. His name was 'Naishus (i.e. Ignatius); it appeared he had been in the church when another boy about his own size, belonging to the 'African' sect (a kind of native Protestantism), entered, and thinking he was unperceived, appropriated a beads he found lying loose. He instantly made off, and our militant little Christian gave chase. A struggle ensued in which the beads suffered badly, but was at length rescued from the profane hands of the little heretic. The little man returned in triumph to the Bishop, carrying the trophy of his victory. He was rewarded by two lumps of sugar and the title of Defender of the Faith. He went away radiant.

These are some of the incidents that relieve the tedium of the examiner's task. It is most laborious work, but most interesting and full of consolation. For, in general, the knowledge our people have of Christian doctrine is excellent. In spite of the drawbacks under which they labour, having to depend almost entirely on the teaching of an ordinary catechist and on the text of the catechism



for their instruction, the results are wonderful. The standard of knowledge exacted and attained would compare favourably with any one set up in countries where Christianity is centuries old. A study of the current texts of the catechism, as a vehicle for propagating a knowledge of the Catholic faith, would demand an article for itself. With the kind permission of the Editor of the I. E. RECORD it will be dealt with subsequently.

EDWARD LEEN.

## THE FIGURES OF THE CLERGY

By 'PETRA'

THE centenary of 'Grimm's Law' calls forth in the magazines a discussion on the evil influence of the Press in the matter of the pure and undefiled English language. The writers rage about the use and misuse of the old Saxon genitive with place names and proper names. Is 'London's water supply' as good English as 'the water supply of London'? When Shakespeare talks of the 'law's delay,' is he as correct as the man who writes 'the delay of the law'? I can't decide, nor can the critics who wage combat in that pretty and petty debate. Whether I should be more accurate and correct to write the 'clergy's figures,' or 'the figures of the clergy,' I am not sure, but I venture to select the title given above, and await critics.

Let observation with extensive view survey the clergy from China to Peru, and many facts may be noted and noticed regarding the figures of the body aforesaid. In any clerical circle are several quite different clerical figures. Perhaps young and profane clergy would wish me to dilate on clerical circles, upright clergy, clerical conic sections, clergy of circumference, daffodil-shaped clergy, clergy who strut, clergy who glide, or the clergy described by old Chaucer,

Fat as a whale and walk'd like a swan.

People notice and note clerical figures; remark how Mr. Punch does the priest and the parson, in pencil. Then who has not seen the reverend gentleman who appears in 'The Private Secretary'? The picture postcards at Harrogate display three huge sacerdotal figures and carry the profane words, 'Three of Irish.' Even in this dear land of mine people always noted the figures of the clergy. For example,

good old Wyse, in his *Historical Sketch of the Catholic Association*, vol. 1, p. 239 (Dublin, 1820) wrote : ‘ the priest cast off altogether the habitual stoop, which had so long been the disgraceful distinctive of his order.’ In the century that has elapsed, culture, learning and piety have brought great and lasting grace to the clergy, so that in this day of freedom there are few clerical parallelopipeds. In our day, few remnants of non-cylindric figures linger ; but physical drill, good food, freedom and study make the young graduates realize the great and potent words of old Sallust—that men are born to walk with their heads up !

Still the monotonous regularity and perfection of the figures of the clergy have an interest for us all. The Maynooth Synod, Diocesan Synods and the Code harp on the figures of the clergy, and the accurate and correct figuring of the clergy, figuring in detail and in many books, so that the clergy are now what their stem-name tells—clerks !

The Maynooth Synod orders pastors to bank the parish funds, tells them how they are to be banked, and that strict accounts of such income and outlay are to be submitted annually to the Ordinary or to his nominee. Either personage examines and checks the figures of the clergy, and much trouble and sorrow spring from such figurings. For clergy are not of this world. They dislike the gatherings and the recordings of money, they are yet human and make mistakes in entry and outlay, omissions and forgets. And when the day of balancing comes the figures of the clergy are full of dread. Some kind diocesans provide books specially ruled and drawn up for the purpose of a quick and easy audit. But alas ! many pastors have to draw their clerical figures on scraps of paper. Now, history tells us that ‘ a scrap of paper ’ is a bitter scrap, and often leads to scrapes. In our secondary schools and our professional colleges book-keeping finds no place. It is a horrible thought—a chair of book-keeping and accountancy amongst the furniture of any arts, science or philosophical faculty ! Fancy ‘ The Student’s Business Methods or Commercial Practice and Correspondence ’ (A. Fieldhouse) forming a



text-book in a clerical arts' course! Why it is impossible for a human mind to grasp such an idea. And yet how useful the perusal of this or a similar book would be to a student, to a priest. How greatly it could help the conservation and balancing of clerical figures. It teaches all about banking accounts, business letters, letters of order, replies, filing of letters, etc.

In most Irish and English parishes accounts are kept. Very often they are useless, but they are always interesting. Their uselessness comes from lack of detail, lack of continuity, and a confusion to a stranger of things quite plain to the compiler of the clerical figures. For instance, an entry reads to 'John Murphy, for repairs, £10—ditto, £12, to end account, £16 10s. Dec. 8th, 1874.' The writer knew John and the work for which he received £38 10s. But his successor fifty years after knows not the nature of the repairs, their location or their need. The ancients of the people are questioned, and they know not the man nor the work. An altar was bought, the clerical figurer wrote: 'Altar, £68.' When or where it was procured, which altar was erected for that sum nobody knows. Then a case occurs to me of a pious and peppery man who wrote in his accounts:

'Petrol, £2 4s., etc. . . . £8 12s.'

A query was sent by a young scrutator to give the items covered by the words *et caetera*. The reply was hot and unsatisfactory! It is rude and ill-bred to ask questions, but the young official was quite right and the clerical figurer quite wrong. 'Et caetera' in keeping accounts are words 'temerarious, scandalous, ill sounding, offensive to pious ears, pernicious in practice, and false in fact.'

When the Protestant Church of Ireland was endowed the figures of the clergy were notorious, and gave much food for ribald Romanists. Of course, I don't wish to repeat Smollett's sneer that the parsons whom he saw at Bath were 'emblems of sloth and indigestion.' I refer to clerical figures. Those good men were provided with everything, the wines and loaf for Sunday service, the surplice which draped their

holy bodies, the ewer and basins for their holy hands, the towel, the Bibles, hymn books, mats and full equipment—all were supplied and paid for mainly by the Papists. The accounts of these dear parsons were supplied to Government, and lay on the tables of the House of Commons. They met the eye of Sir John Newport, M.P.; and that honest man made a study of the parish meeting minutes and of the wants and ways of the alien faith in Ireland. He spoke to the great, rollicking Irish leader, O'Connell, and aided by him he came and saw, and reported his many finds in the figures of the clergy. Let me transcribe good Sir John's words:— 'Bishop —— In one place, and he regretted the circumstances, because it reflected on high dignitaries of the Church, a tax was made to repair the bishop's throne, to provide a clothes horse for his closet, and brushes, ewers, basins, etc., indeed every species of article for the toilette of a finished gentleman.' And O'Connell, from whose 'Aggregate' speeches I quote, quoting Sir John adds: 'Finished gentleman! Aye, a finished gentleman in good truth. I wish I had seen him on a visit to the female saints of his diocese. His white teeth shining with parish tooth powder. His cambric handkerchief with parish powder. His polished half-military boots glistening at parish expense. His black coat glistening from the parish brush, and his ambrosial wig redolent of parish pomatum. . . . Let him pass, however; he is probably one of the poor class of Irish Protestant bishops, not having above eight or ten thousand a year; poor man—really the parish could not sacrifice enough to him.' What a figure and figurer of the clergy! But, readers should pause and note good Sir John's words '*et caetera.*' They are so cryptic and so eloquent! Before leaving those old accounts written in the famine times, and unearthed by Sir John, I will add a further note, a holy and a spirituous one, indicative of the spirituous exercises of the last century, the pious plunder of the Protestant agapae.

'In the Union of Ardee there was the very extraordinary item—Two dozen of wine were charged for the sacrament at £5 18s., and as the quality of the wine was not thought

good enough, there was a change next year for two dozen of a better flavour, amounting to £7 12s. Everyone acquainted with the price of wine in Ireland, must see at once the profligacy of this charge.' Did the figures of those clergy err by excess or by defect? Perhaps the insertion of *et caetera* could have weakened the effect of these vinous items.

Turning from gay to grave, I must say that every mission I have worked in suffers from a want of ecclesiastical records. The dates of the foundations of churches, their clerical authors, the names of the builders, their wages; the cost of the church furniture, seats, confessionals, harmoniums, altars, vestments—all are wanting, and this is the case of very modern shrines. It were easy to keep, in an account book, a parish diary. There is no reason why such should not be kept; it is interesting, useful and informative. And details should be given. An item like 'To J. Redican, for instrument—£26,' is irritating. Who was J. Redican? What instrument did he sell or did he buy, and from whom was it bought? But if the item were written, 'Paid to Messrs. Quaver & Minim, Dublin, per J. Redican, Rateen, £26 for Harmonium Alexandre Fils, No. M6432, for Carrickahog Church, June 9th, 1872,' it is complete, interesting, useful and informative. The value of such information is understood now, and time demands such figures from the clergy. Churches built in this century have no written records! The donors of the site, the payments of parishioners, the labours of itinerant clergy who begged from town to town, the contractor's charges and extras, the architect's name and letters and fees are unrecorded. The penal times are gone; we live in freedom and we are educated men, whose acts should be not ephemeral, but records for all time.

In the sister isle, before her embrace of Lutheranism, priest and peasant loved their parish church, and recorded its ways and means with care. Scores of volumes have been issued giving the accounts of mediæval and Tudor English parish churches. Nearly every priest has read parts of such accounts in periodicals, and some may possess the delightful book, *Churchwardens' Accounts*, by Dr. J. C. Cox (Methuen).



The study of old Catholic England led that fine old scholar and antiquarian to the true faith. In Catholic England, Dr. Cox tells us that many churches 'were endowed with land and stocks of cattle, or both, and they occasionally occupied an independent position and contributed to the maintenance of festival services in which all parishioners could join.' The accounts were kept by a layman, a secretary to the churchwardens, and these good men feasted and rejoiced when their accounts, having been audited, were passed by scrutiny. They were not ashamed to give details. Thus (Cox, p. 8), 'Year 1531, bread, ale and cheese were consumed in the church by the parishioners, cost 18d.' But in 1559 the good men had a more delicate taste and they expended on the passing of their accounts: 'For Cracknells vid., for figges, reasons and almonds 13d., for apples 3d., for wyne 17d., for sugar 8d., for bere and ale 4d.' How sweet are those details; no *et caetera* there; every item, its price, and the occasion are given by those laymen. Why should not the clergy take pains with and pride in their figures? But the giving 'reasons' at an audit is a joyous pain reserved for few!

How was money raised by those good men? By ways and means which cannot be repeated now. By letting out land, by letting out cows from the church herd at 3s. 8d. per year, by selling grave spaces inside the church (knelles pyttes), selling church sittings, fees for bell ringing, fees from hiring out fine copes for bishops' visits, for loan and carrying of processional cross, for tolls on carts left in graveyard on market days, sale of wax tapers (Cox, pp. 25-6). And then:

	£	s.	d.
Year 1457. From Margaret Kene, the fruiterer, for standing at the Church dore for $\frac{1}{2}$ -year .. ..	0	0	6
Year 1458. From Margaret Kene, for her standing at the Church dore for an hole year .. ..	0	2	0
St. Edmund's Church, Sarum records:—			
1461. Collection Maunday Thursday and Easter Day at dore .. ..	2	0	4
1473. Good Friday .. ..	2	7	0
St. Michael's, Cornhill, 1458 A.D.			
Item, gadered on Sunday next after Christmas, in forenoon .. ..	0	4	10
„ gadered same day, afternoon .. ..	0	0	20

Under the heading 'Dona et Legata' are recorded gifts to St. Edmund's, sheep, bees, gowns, cloths, brass pots, oak chests, silver spoons, jewels and rings—all kept recorded or sold. Hundreds of odd old items like, 'a jantaculum of calvishede cum le henge—6d.; for brede and ale to diverse persons that rang the bellys and bere the banners ther in all the Rogation week—2s. 9d.; Johi Coplande, steynner pro le steynynge de magno vexillo—6s. 8d. Pro uno baculo pro eodem—8d.; To John Frye for cutting downe of the netylles and wedes of the churchyard—2d.'

The accounts of St. Margaret's Platteus from 1507–1525 are especially interesting, as they give the list of Mass stipends, the salary of the organist (40s.), the salary paid to the junior clergy, and the troubles of the parishioners with same. One of these junior clergy, Sir Hugh, was suspended, and the parish had to send men to the Bishop of London's palace 'to testifie against Sir Hugh before my lord of London.' 'Sir' was an ecclesiastical title, corresponding to our word 'Father.' The cost of the boat on the Thames, and of the meat and drink on the journey, is recorded, and is small compared with the court costs and procedure. And the scribe and his masters grieved at the cost of the 'Commissary,' for the citation, for affixing it to the church door, for poor Sir Hugh's suspension, putting it up and taking it down from there, the certificate of his default of appearance and the charges for presentation of his successor. Those costs grieved them muchly. But they learned; and when a similar case arose later they presented the Chancellor with 3s. 4d. worth of 'pickerele and grete ale'—and got off more cheaply and more quickly. They laughed and wrote in this figure of the clergy.

The subject of 'superflua,' a most interesting theme for clergy, may figure at no far distant date. It has an influence on and an interest for the figures of the clergy.

'PETRA.'

## A CATHOLIC LIBRARY SCHEME

BY REV. H. A. JOHNSTON, S.J.

I KNEW a very wise man that believed that, if a man were permitted to make all the ballads, he need not care who should make the laws of a nation.' Ballads have gone out of fashion considerably since these words were first penned, and it would be an interesting subject for discussion what change should be made in the dictum to bring it up to date. The cinema might find a place in the reconstituted saying. But the printing-press would have a strong claim for representation. Its power at the present day cannot be denied. If you want to win a war or popularize a new style of hat, get the printing-press at work. If you want to obscure the truth or bolster up a falsehood, pour out your literature cheap enough and abundant enough and the job is done. Fortunately, there is another side to the question. Good books, too, have their influence, and who will say that that influence is surpassed by any other agency for good at present at our disposal.

But readers of the I. E. RECORD might well murmur, *Crambe repetita*, and pass on, if I started out to read them a lecture on the value of reading in general or even of religious reading in particular. Rather, taking this as an accepted and unchallenged truth, I wish to outline a particular scheme for turning to advantage the great mass of Catholic literature which lies to hand.

That an immense quantity of Catholic literature exists will not be gainsaid. A very slight acquaintance with libraries, bookshops, and catalogues is sufficient to put the matter beyond question. Publishers are adding to this store every day, so much so that even to keep record of the Catholic books issued would be a sufficiently engrossing



task. It is equally beyond question, I think, that here in Ireland we do not put this literature to good account. Like the numberless streams that leap from mountain to plain, and wander a lonely course to the sea, and turn no turbine or mill-wheel, the flood of Catholic books is not caught and controlled and directed into channels of usefulness. Partly is this due to the fact that the Irish people are not a great reading people. Another reason, still less to our credit, is that the provision and spread of reading matter among us is left in large measure to those who are indifferent, when not actually hostile, to our nationality and religion. This brings us immediately to the project in hand, which is to explore a means of bringing Catholic books to the homes and into the hands of the people. We want an organization which will take on itself to foster the reading of Catholic books by making these books accessible to the people ; more than that, by making Catholic books easier to get than other books. This can best be done, can only adequately be done, by establishing a Catholic central reference and lending library.

In outline the scheme would be : A central library would be established in Dublin which would be, first, a free reference library, where Catholics could have easy access to all books which might be considered necessary for the full explanation and defence of Catholic faith, life, and practice, and where enquiring non-Catholics could freely and without interference make themselves informed about all that concerns the Church. Secondly, this library would send out Catholic books on loan to individuals, libraries, and institutions all over the country.

The first part of the scheme needs little explanation. The proposed library would differ from other reference libraries only in specializing exclusively in Catholic books. It is needed ; for no existing library, not even the collection of existing libraries, contains anything like an adequate supply of distinctively Catholic books. Besides, a library which specializes in one branch is much more useful to workers in that branch than an equally well-provided general

library. Our library should be made as complete as circumstances will permit. A full list of subjects is not necessary here, but it should comprise ascetical works, doctrinal, apologetical and historical; works on Scripture, philosophy, social questions and all modern problems, from a Catholic point of view, as well as a full collection of reference books in the narrow sense of the term. In short, the library should be a complete Catholic encyclopedia in large. This is not too much to demand for the capital of the most Catholic country in the world. Of course such a library could be only gradually built up. But that we cannot have it all at once is no reason for not beginning at once.

If space permitted it would be useful to give an account of a library of this kind which has been in existence in London for a number of years, the Catholic Reference Library and Reading Room in Victoria Street. This library, to which only brief reference can be made now, is open every day from 11 a.m. to 10 p.m. It was started very courageously by a lady, Miss Pauline Willis, with very little capital behind it. Yet it has prospered, and though not on so large a scale as the library I am advocating for Dublin, it has proved a great boon to Catholics, and has been the means of bringing a goodly number of non-Catholics into the fold. To non-Catholics it is free. Catholics may pay one visit free; after that they pay a small fee. Before the war the library contained over 2,000 volumes, and was developing a lending section. This brings us to the second and not less important part of our scheme.

There already exists throughout the country a number of small Catholic libraries, mostly run in connexion with sodalities; sometimes they are parish libraries. The idea now is to aim at the spreading of such libraries uniformly over the country till no parish is without its collection of Catholic books, and to make the libraries more useful and interesting by circulating books on loan from the central library. This would secure a constant supply of fresh books, which is essential for the permanent working

of a small local library. A library federation would thus grow up; but it is not meant that the central library should be in any sense a governing body. Already existing libraries and new libraries to be formed should be under the complete control of local authorities. The work of the central lending library would be to make the running of local Catholic libraries easy by ensuring a steady supply of fresh books. Experience shows that sodality or parish libraries soon languish when the books are all read, and there is no way of getting them replaced by new ones.

The lending of books need not be confined to supplying libraries. Convents, schools, hospitals, institutions of all kinds, would come within the scope of the scheme. Then there would be guilds, clubs, reading circles, and various bodies needing books on special subjects. Retreat centres, which, it is to be hoped, will soon be more widely spread, could also draw on the central lending library to help them in bringing Catholic literature under notice of the retreatants. It is a matter for discussion whether books should be sent on loan to individuals, or whether all lending should be done through local libraries. If the scheme developed and prospered this latter would probably be the wiser course. But exceptions could be made in favour of priests and isolated Catholics, and, above all, of Protestants. For one of the chief aims of the library should be to spread a knowledge of Catholic truth among those who are without the fold. There are great numbers—and this is confirmed by the experience of such libraries in England—who, if they had easy access to suitable Catholic books, would be led straightaway into the Church. Our object should, therefore, be to make it as easy as possible for such to obtain the books they need. This is the chief work of the Bexhill Library, which will be mentioned again.

As will be seen, no attempt is here made to develop the details of such a scheme. To do so would require very considerable space, and might not be very useful. The organization and management of the reference library,



the staff needed, the arrangements for despatch and receipt of books, the class and number of books to be stocked in reference and lending section respectively, the relations between the central library and local libraries—these and a number of similar questions can be easily settled once the substance of the scheme is adopted. One point only about the kind of books to be supplied by the lending library may be worth mentioning. Novels, I think, should be included; but, as this is to be a ‘Catholic’ library, only novels of distinctively Catholic tone, not such as are merely neutral and ignore the supernatural life. Our object is not to compete with other lending libraries on their own ground, but only to supply a class of book which at present is not easy to get. A more important question would be that of fees, and the terms on which books would be lent. Bexhill for a number of years sent books to any part of the world, and for any length of time on receipt of the postage of them; and it still does this for individual borrowers. Whatever rules it might be thought wise to adopt in an Irish library, we must remain true to the ideal of the library as proposed, *to make it easier and cheaper to get good Catholic books than any others.*

The advantages of such an organization as that outlined hardly need emphasizing. Priests, writers, students, who are often hampered in their work by being unable to procure necessary books, would find here the help they needed. The ordinary faithful would benefit by the good influence healthy-toned books always have on the mind and conduct of the reader. We cannot afford to be indifferent to anything that will safeguard the morals and deepen the spiritual life of our people. We want to maintain and foster piety; and we want also, especially in the new era that is opening up before us, Catholics to be well instructed in their faith and its applications. We want to spread the light in our own land, as well as in China, and to do this indirectly by making Catholics better fitted to speak up for themselves, and more directly by bringing Catholic truth to the knowledge of outsiders.

There are other activities which our library, once established, would naturally develop. Not merely would it lend books, but would give advice about the choice and selection of books. As the issue of a catalogue would be essential, it would be an easy step to the preparation of annotated lists of books on special subjects and for different classes of readers. And, almost inevitably, the library would become an information bureau, not merely in regard to Catholic books and reading, but on all subjects of strictly Catholic interest.

Ireland has special need of an enterprising Catholic library. Having few large towns we have very few book centres. Carnegie Libraries, even when they possess books, make no effort to supply the needs we have at present in view. The mass of the people never come in contact with books. They cannot see them and examine them. And as for expecting them to order through a bookseller, when such is available, or write to a publisher, you might as well ask them to make a pilgrimage to Rome. Again, books are dear, and our people often find it hard to live. It is easy to blame them if they do not read, or if they turn to the cheap but undesirable reading furnished to hand from alien and irreligious sources? The plague of materialism and irreligion which is sweeping over large portions of the world is carried chiefly by books. Control the reading of a people and you control their moral life. The danger is that we shall hang back, 'letting "I dare not" wait upon "I would,"' till the enemy has occupied and fortified the commanding positions. We are at the opening of a new volume in the history of our country. There has been a great awakening in its national life. New ideas are being born, new activities are being developed, fresh-won powers are being tentatively exercised. Can we keep these powers, these activities, these new ideas, in touch with Catholicism better than by scattering broadcast Catholic books? Even at present puzzled people are asking, 'What are the facts?' 'What does the Church say?' 'What are we to believe?' 'How are we to

act?' Give truth a chance. Bring our stores of Catholic literature into active service.

But books cost money ; and a library cannot be run on mere enthusiasm. How would the proposed library be supported ? No good work in Ireland fails for want of money. I am sure the small sum needed for initial expenses could be had without difficulty at once, and this could be gradually increased by subscriptions and donations as the work became known. Legacies might be looked for in the future. For the present ordinary working expenses could be met by fees, voluntary or other. Individuals and libraries might well present surplus books to our libraries. There are a great many good books lying dusty on shelves, unused or already read and finished with. We should like to draw these out of the backwaters into the flowing stream. It would not be too much to expect that ecclesiastics and others should add a clause to their wills giving our Catholic library a preference on their books up to a certain number or a certain value. Catholic publishers would probably be generous. The scheme should benefit them considerably, indirectly by the development of interest in Catholic books which would result, and directly by bringing their books immediately to the knowledge of the people. Many would buy books if they only had a chance of seeing and handling them first, and finding out exactly what they were buying. The appearance of a book in our catalogue, too, would be in itself a good publisher's advertisement.

But there is a simple way of setting at rest doubts about the feasibility of the scheme from a financial point of view. It is this. Similar enterprises have been undertaken in other countries, and have succeeded. Space does not allow more than a bare reference to some of these. The Catholic Reference Library and Reading Room in London has already been mentioned. The Catholic Reading Guild, which has for its object 'to get more Catholic books, pamphlets and newspapers read, by making it easy for the people to get them,' is another organization that does good



work with apparently very insufficient resources. In Belgium, before the war, the *Bibliothèque Choisie*, at Louvain, was a striking proof that a Catholic library can be a success even financially. From very small beginnings in 1901 it grew so quickly that, in 1914, it had two main libraries, at Louvain and Brussels, as well as twenty-two dependent libraries in the smaller towns. These latter had no stock of books of their own, but drew their supplies from the parent libraries. The catalogue of the *Bibliothèque Choisie* runs to over a thousand pages. The central library at Louvain was, unfortunately, burned at the beginning of the war. The French *Oeuvre des Campagnes*, an organization for the support of parish libraries and priests' libraries, and the *Bibliothèque centrale d'études* at Paris, would furnish encouraging examples could we delay on them. I feel, however, that the Bexhill Library cannot be passed over without further reference. Bexhill might be set up as the model of enterprise in the apostolate of Catholic books, and the confounder of all faint-hearted doubters.

Bexhill—Bexhill-on-Sea—the very name is against it. Who ever heard of Bexhill? Who knows where it is? But Bexhill has been an anomaly in everything; it has flouted the laws of prudence from the very start. It began with twenty-five volumes—just imagine a library of twenty-five volumes—in a church porch in February, 1912. The books were on open shelves, and could be borrowed by anyone who wanted them, without payment, without even the entry of the borrower's name. We all know that common honesty does not extend to borrowed books. It was easy to prophesy the fate of the twenty-five volumes. But the prophets were wrong. The library grew and prospered. By prospered I mean not merely that its founder did not go bankrupt, but it brought souls into the Church. In 1916, four years later, the librarian removed the books to his own house, and introduced the system of lending by post. Next, in 1918, a special library was built, which was at the same time a reference library and

reading-room for the town, and the centre of a lending system which stretched as wide as the postal service of the world. Books go wherever the Post Office will carry them. In 1917, the year after the postal system started, sixty-six books a day on an average were sent out. In 1920 the average was 197 books a day. The library which began with twenty-five volumes has now over 20,000, and the number in circulation is estimated at over 12,000.

It must take a large staff, it may be said, to keep such a library going. Till a very short time ago the total staff consisted of the librarian, his wife and daughter. Now it has, in addition, a secretary, a cataloguer and a bookbinder.

And what are the rules of the library? They are summed up in one sentence: 'No fees, no fines, no formalities.' You need give no guarantees; you need not even be recommended by a respectable householder. You simply send a name and address, and you get as many books as you want. You need pay nothing but the postage. You keep the books as long as you need them. If you go away for a year and leave them locked up in your home, you are not fined. If you fail to send them back at all you are not prosecuted.

An utterly unpractical system it may be said. Well, let us be unpractical, too, and start an Irish Bexhill or something like it. Twenty-five books should not be hard to come by. We don't want 20,000 to start with. Can we not open a Catholic reference library in a small way, and develop the lending side gradually year by year as Bexhill did? Ireland is, perhaps, the only nation that in these last years has been made more religious by war. We have a full flood-tide for the launching of any Catholic project. There would be details and difficulties to be discussed, no doubt; but discussion should be with a view to action, and not be a substitute for action. 'He that observeth the wind shall not sow; and he that considereth the clouds shall never reap' (Eccles. xi. 4). There are

some difficulties which disappear when treated as Nelson treated the unwelcome signal; and if the difficulties are real, well, difficulties exist to be overcome. Someone will always suggest that there is 'a lion in the way,' or 'a lioness in the roads' (Prov. xxvi. 13); but surely we shall find a Samson.

H. A. JOHNSTON, S.J.

NOTE.—Since the above was written a library, entitled *Leabharlann an Chreidimh*, or the Central Catholic Library, has been formed at 34 Westmorland Street, Dublin. It has just been opened to the public and possesses a nucleus of some 2,000 volumes. This work depends entirely for its support on the Catholic public for whose benefit it has been created. Its present resources are very modest indeed, but it has high hopes. For fuller information apply to the Hon. Secretary, at the above-mentioned address.



# CATHOLICISM IN FRANCE TO-DAY

By STEPHEN J. BROWN, S.J.

## II—THE LAITY

IN the present article it is not proposed to attempt a general estimate of French Catholicism, a task beyond the competence of the writer. It is merely intended to place before the readers of the I. E. RECORD certain facts which may contribute to form the basis of such an estimate, and for lack of which many of the views and estimates of French Catholicism, which from time to time appear in the current literature of these countries, are little short of valueless. There is nothing easier than to fling out epithets such as 'French imperialism,' 'militarist France,' 'decadent France,' 'atheist France,' 'apostate France,' and so forth. To substantiate them is another matter. With current taunts of *political* delinquency we are not for the moment concerned.<sup>1</sup> They are more often the product of prejudice or of passion than of study or reflection. The same is true, as a rule, of taunts concerning France's irreligion, here indirectly answered. As will presently be seen, the real state of France, from the religious point of view, is sufficiently sad, apart from the hasty generalisations and unjust exaggerations so thoughtlessly indulged in by hostile writers.<sup>2</sup>

The present article, like the preceding, is, in the main, based on the Vicomte d'Avenel's remarkable articles in the *Revue des Deux Mondes* (September, 1921), but also draws on various other sources of information.

<sup>1</sup> France's case has been ably and temperately stated by Mr. Denis Gwynn, in an article in *Studies* for March, 1922.

<sup>2</sup> See I. E. RECORD for May. Attention may here be called to an important book just published, *Quinze Années de Séparation*, by Paul Bureau, a zealous and militant Catholic, holding, however, decidedly personal views on the Church question in France. He maintains that separation has been in every way a gain for Catholicism in France.

The first question which naturally presents itself is: How many Catholics are there in France? To which question one is compelled to answer by another: What are we to understand by 'Catholics'? To class as Catholics all who have been baptized into the Church would obviously be misleading, for some of the most militant atheists in France have been baptized Catholics. It will be more helpful to take Catholic as meaning practising Catholic. No doubt there are many degrees in the practice of Catholicism, yet the term 'practising Catholic' has a generally received and fairly definite meaning.

Before the main question can be satisfactorily answered there are certain preliminary facts to be considered. In making generalizations about the state of Catholicism in France a common practice is to lump all France together, an exception being occasionally made for Brittany. This is misleading. For the religious condition of France varies greatly from one district to another. One diocese is fervent, its next-door neighbour indifferent. Thus in the West not only Brittany, but Séez and Coutances in Normandy, and Laval in Maine, in the East Belley, Saint Dié, and Chambéry, in the South Rodez, Mende, Auch, Dax, Cahors are peopled in great majority by practising Catholics. Whereas in such dioceses as Langres, Blois, Sens, Troyes religious indifference reigns. Thus in the last named town of 55,000 inhabitants it is considered excellent if there are 600 Easter Communions of men. In the country districts of the department of the Aube there are few parishes in which so many as two or three men go to their Easter duty. In the department of the Ain, on the contrary, two men out of three and eight women out of ten perform that duty. In this same department there are only four or five civil marriages annually, and only forty not baptized out of a total population of 342,000. On the other hand, in certain outlying districts of the *ban-lieue* of Paris the proportion of the unbaptized varies between forty and fifty per cent.—an appalling state of things.

Then there are dioceses within which, side by side, are

thoroughly religious and thoroughly indifferent parishes. In the diocese of Digne in Provence there are parishes in which *nobody* practises, and others in which practice is universal. In the canton of Surgères (Charente-Inférieure) out of 11,200 'Catholics' only 1,550 go to Mass, and of these only 136 are men; whereas a neighbouring canton, Coyes, counts 2,900 (870 men) who go to Mass, out of a population of 8,300. In Cambrai the country practises and the towns do not. Elsewhere, as we shall see, it is just the reverse.

A generalization often made is that the women frequent the churches far more than the men. This is true in the main, and Catholic writers frequently deplore the fact. Yet it is not universally true. There are districts, not a few, where the men are quite as assiduous as the women. In Cahors, for instance, 95 per cent. of the men go to Mass and 75 per cent. to their Easter duty.

Taking a very rough average, it is true to say (and the same is true of most countries, I think) that women practise better than men, the country better than the town, poor districts than rich, peasants than working-men in the cities. The modern superior critic of religion complacently concludes that Catholicism is for the poor, the uneducated, the simple-minded, for women and children and old men; and that it is destined to be more and more confined to such. As far as France at any rate is concerned, he is making a very big mistake. The simple fact is that the present undoubted revival of religion in France is making itself felt precisely *in the towns, among the educated and especially the intellectual classes, among youths and men.*

To demonstrate this fully would require a book rather than an article, such a book, for instance, as *La Vie Catholique dans la France contemporaine*, edited by Monsignor Baudrillart, 1918, or *Le Renouveau Catholique dans les Lettres*, by the Abbé Laurec, or M. Georges Goyau's forthcoming book, *L'Effort Catholique dans la France d'aujourd'hui*.<sup>1</sup> In

<sup>1</sup> The information collected in the annual *Almanach Catholique*, 480 pp. (Bloud and Gay), 5 fr., is indispensable for this purpose.



any case, observant Frenchmen, such as the Vicomte d'Avenel, the Abbé Thellier de Poncheville, who knows every part of France, and not a few others to whom the present writer has spoken, are quite clear and emphatic on this point. It is not a merely local phenomenon. It is noticeable in practically every part of France—in Burgundy no less than in Normandy, at Orleans as in Champagne, in Roussillon, on the Spanish border, as much as in Lorraine, on the German. Everywhere, according to M. d'Avenel, the religious authorities are unanimous in saying, in the first place, that the number of *men* who practice is notably larger than before the Separation, and, moreover, that this improvement had set in before the War. Hostility has ceased and, even in localities where practice has not yet revived, it has given place to sympathy and good will. Not only has human respect—‘la honte bizarre et toute moderne qu'éprouvent certains croyants à s'avouer tels,’ as M. d'Avenel calls it—practically disappeared, but young French Catholics positively revel in the open manifestation of their faith, a manifestation from which, let it be remarked, there is, from a worldly point of view, absolutely nothing to be gained.

In the next place, it is in the towns that the revival of Catholic practice is most noteworthy. There, too, the progress of Catholic works of all kinds is most apparent. New *œuvres* are ever being created, and find resources readily. Paris gives a million and a half francs for the *denier du culte*, and as much again for other Catholic works. Provincial towns give with like generosity. Money is never lacking for cheap dinners, clothing societies, free dispensaries, libraries, charitable institutions of all kinds. And the exchequers of the many organizations seem to be well supplied. It is precisely in Paris, heart and brain of France, that the religious revival is making most rapid progress.

It is certain that, in general, practice is on the increase. Facts brought together by M. d'Avenel show a decided improvement on thirty years ago, and still more on the

mid-nineteenth century, in the numbers who go to Mass and in the number of communicants. In 1851 out of 350,000 souls confided to his charge, Mgr. Dupanloup could reckon only 45,000 who fulfilled their Easter duty. The number in his diocese of Orleans is now 100,000, and the general population has scarcely increased. The number of Communions is fifteen times what it was. But there is no need to multiply examples. The fact is generally admitted in France.

Thus, to describe the religious condition of France as that of a country where the faith is everywhere slowly dying out, would be a simplification that is not warranted by the facts. But our main question has still to be answered: How many Catholics are there at present in France? Is France still entitled to be called a Catholic country?

In the course of his investigations, M. d'Avenel succeeded in obtaining statistics from sixty-seven dioceses, whose population totals twenty-eight millions. I give his conclusions almost in his own words. Out of the thirty-four million individuals, he says, who people the French Republic, about ten million are practising Catholics, in the full sense of the word.<sup>1</sup> Sixteen or seventeen millions practise partially and intermittently. Seven or eight millions, among which is a small group bitterly hostile to the Church, live without any religion, and, though, for the most part, baptized, are Christians only in name. This can at best be only a somewhat rough estimate, but it is reached after very careful investigation.

Whether such numbers, taken by themselves, entitle France to the name of a Catholic country is a matter on which there is room for difference of opinion. But numbers are not the sole deciding factor in such a question. Account must also be taken of the degree of vitality shown by

<sup>1</sup> The total Catholic population of the British Empire (Ireland included) is, according to the *English Catholic Directory* (1922), 14,186,311, this includes about 3,000,000 of *French Canadians*, as well as over three millions of native Asiatics and Africans. It will scarcely be maintained that all the Catholics so enumerated are practising Catholics.

Catholics as such and of the *quality* of their Catholicism. With a view to contributing towards a fair judgment on this point let us set down some further facts, not all of which are wont to be taken into consideration in judging France.

That there are in France a vast number of Catholics who are very remiss in the practice of their religion is a fact that is abundantly clear from what has been said. It must be set down to the debit side of the account. Its causes are to be sought in the history of France. Some of them must be sought as far back as the days of Jansenism and in the abuses of the old régime. Since then there has been the Revolution,<sup>1</sup> with its awful explosion of all the pent-up forces of evil, and the terrible blow struck at the Church by the creation of a schismatic 'Constitutional' clergy. Then came the long years when the Church was disastrously identified with a hated Royalist régime, which alternately patronized and bullied it. Finally, after the Second Empire and a brief interval of hesitation, during which the bulk of Catholics undoubtedly leaned to royalism, a thoroughly 'lay' Republic, with 'revolutionary' principles, and with Freemasonry at the back of it, rose into power. From the early eighties until 1914 all the immense power of a highly centralized State was turned against the Church. 'Clericalism' was the enemy, on the pretext (not wholly unfounded, we must admit) that clericalism meant royalism. The persecutions, petty and great, of those thirty-five years were 'Republican defence' or 'lay defence,' according to the audience that was appealed to. Religion was steadily undermined in the only place in which it could be effectually undermined, in the school.

But here arises the cardinal objection always made against French Catholicism: its political impotence. A people, it is said, has the government it deserves. That is one of those half-truths which, because of their inevitable false applications, are worse than falsehoods. If we could conceive the impossible and fantastic condition of a whole

<sup>1</sup> 'A truth clothed in hell-fire,' it has been called. Be it so. But a truth soon, and all but totally, obscured, a hell-fire that is smouldering yet.



people, perfectly clear as to all the bearings of the choice before it, perfectly free to choose without pressure of undue influence, perfectly unbiassed by any catch-cries, or by inherited and traditional prejudices, informed merely of the relevant facts by a scrupulously conscientious Press—if this Utopian people should proceed deliberately to choose its rulers, then might we say that it could give itself the rulers it deserves. But mix politics with religion till no man knows where one begins and the other ends, fling in a strong dash of social aspirations and cupidities, flavour with journalistic propaganda and a due proportion of simple calumny, stir to the required temperature of passion by catch-cries and appeals to prejudice and ancestral hatreds, and then, when your election broth is ready for the consumption of the populace, let the latter go to the polls. The result who can foresee? Practically never in France is there a straight vote between the cause of religion and that of its persecutors. In the nature of the case such a vote is scarcely conceivable. A constituency in which ninety per cent. of the men go to Mass and perform their Easter duty has been known to elect the most radical of anti-clerical deputies, as to-morrow a number of excellent Catholic working-men on the banks of the Liffey might elect a Communist.

What is very remarkable and, I think, little known in Ireland is that at the last election a Chamber was elected containing, as the Abbé Thellier de Poncheville stated in the writer's hearing last spring, practising Catholic deputies to the number of 240, a number which he considered quite out of proportion to the numbers of the Catholic electors (there is, of course, no women suffrage in France). One is tempted to say that the country has a *better* legislature than it deserves. The present Chamber has, as a whole, shown no hostility to Catholicism, and has, among other similar measures, passed, by large majorities, the resumption of diplomatic relations with the Vatican.<sup>1</sup> But it cannot

<sup>1</sup> At the canonization of Joan of Arc 80 French deputies were present in St. Peter's.

immediately disentangle itself from the policy of 'lay' and 'Republican' defence, erected into an article of faith by preceding legislatures.

We have yet to speak of what may be set down to the credit side of French Catholicism. Little space remains in which to do so, but a good deal has been indirectly referred to already. I should like to be able to convey some idea of the multiplicity and vigour of French Catholic organizations and find myself at a loss as to how to do so without wearisome enumeration of titles. I must only omit a multitude of minor organizations and *œuvres*.

There is one respect in which, let it be freely acknowledged, French Catholics are late in the field, and in which a strenuous effort will be needed, if they are to recover lost ground—the organization of the working-classes as such, that is organization on syndical or trade union lines in opposition to the socialistic and anti-Christian C.G.T. (*Confédération Générale du Travail*). But an excellent beginning has been made. There is the *Confédération Française des Travailleurs Chrétiens*,<sup>1</sup> with over 100,000 members and rapidly gaining ground, the *Cheminots Catholiques* (Catholic railway employees), 50,000, the *Union Catholique de la France Agricole*, the *Cercles Ouvriers*, founded by Albert de Mun,<sup>2</sup> and a big organization of employées in the shops.

But such organizations, with mixed social and religious aims, seem to suit French Catholic organizers less than organizations in which the aim is almost purely religious defence and the intensification of the personal religious life.<sup>3</sup> Most of the organizations yet to be mentioned have this as their main aim. There are the excellent Associations (800 of them) of Heads of Families, chiefly for educational defence. There is the *Comité Catholique de Défense Religieuse* and the *Hommes de France au Sacré Cœur*. Above all there

<sup>1</sup> This association does not require that its members be practising Catholics.

<sup>2</sup> See in *Études*, March 20, 1922, an article by General de Castelnau on the fiftieth anniversary of their foundation.

<sup>3</sup> One could hardly conceive in France an organization akin to the Knights of Columbus or the Ancient Order of Hibernians.

is the magnificent A.C.J.F. (*Association Catholique de la Jeunesse Française*), with its 150,000 members, of whom 100,000 went to the front. Its motto is *Piété, Étude, Action*; and there can be no doubt as to its enthusiastic Catholicism.

Catholic women's organizations are no less flourishing. I can mention only the four principal: the *Ligue des Femmes Françaises* (400,000), the *Ligue Patriotique des Françaises* (500,000), the *Action Sociale de la Femme*, and the *Fédération Jeanne d'Arc*. There may be a Catholic women's suffrage society, but I have not heard of it.

All these Catholic works and organizations are carried on by incessant Congresses, 'Semaines,' 'fédérations,' etc., etc. Thus, to mention a few at random (it has not been possible to keep any continuous record), there was in the spring of 1921 the Congress of Catholic Writers,<sup>1</sup> a wonderfully inspiring gathering at which the writer had the good fortune to be present; in the summer the *Fédération Gymnastique et Sportive des Patronages (catholiques) de France* held a *concours* at Strasburg, at which 18,000 gymnasts competed; in the autumn a *Semaine Sociale* at Toulouse brought together twelve hundred leaders in social work. All the works above referred to, and many more besides, have their annual general congresses as well as innumerable local congresses and meetings.

I do not think the Catholic press has ever been so flourishing as it is at present. It counts two ultra-Catholic dailies, *La Croix* and *La Libre Parole*. But one after another of the great 'neutral' dailies has dropped its anti-clericalism, and the *Almanach Catholique* (1922) is able to reckon as satisfactory from a Catholic standpoint, and as giving fairly the religious news, such important papers as the *Echo de Paris*, *Figaro*, *Gaulois*, *Journal des Débats*, and the Royalist *Action Française*. In the world of the high class and intellectual review, so flourishing in France, Catholicism is quite in the ascendant. It has on its side

<sup>1</sup> It has been held this year from the 13th to the 18th of June, and the presence of Irish writers was very much desired. The address of the Secretary is M. Gaëtan Bernoville, 5 Boulevard des Italiens, Paris.



the greatest of all, the *Revue des Deux Mondes*. Any country might well be proud of such reviews as *Les Lettres*, *Les Études*, *La Revue des Jeunes*, *La Revue Universelle*, *Le Correspondant* (oldest and most important of all), *Les Cahiers Catholiques*, *La Démocratie*. Then there are weeklies, such as *La Documentation Catholique*, *La Jeune République*, *La Revue Française*, *Nouvelles Religieuses*, to say nothing of the many reviews intended chiefly for the clergy or of the periodicals, nine or ten in number, devoted to liturgical matters. Professedly Catholic periodicals are, if anything, over-religious. The popular side of journalism might, indeed, be better developed, but the *Bonne Presse* with its *Pèlerin*, and more than a dozen provincial dailies, and the *Action Populaire*, with its *Peuple de France*, are looking after that department.<sup>1</sup> Every Catholic *œuvre* and organization seems to be able to maintain a periodical. The *Almanach Catholique* enumerates some thirty of these *revues d'œuvres*, some of which are equal in every respect to first-class general reviews.

The efforts made by French Catholics in the field of education would require an article to themselves. For higher education they have the five *Instituts Catholiques* (Paris, Lille, Angers, Toulouse, Lyons), fully equipped Universities in all but the name. These institutions, though harassed and hindered in many ways by the State, have done wonderful work. To them, more than to any other cause, is due the great revival of Catholic literature. By the anti-clerical legislation of the opening years of this century a terrible blow was struck at Catholic secondary and primary education, from which it would be idle to pretend that they have completely recovered. But they are certainly very far on the road to recovery. The colleges of certain 'congregations' expelled twenty years ago are to-day more crowded than ever. The writer had the good fortune to visit last year a fine college at Versailles, where 500 young men of from sixteen upwards are preparing for

<sup>1</sup>The circulation of *Peuple de France* rose from 800 in Jan. 1921 to 9,900 in Jan. 1922. The *Action Populaire* sells an average of 5,000 pamphlets a day.

the Army and for various liberal careers. The famous Collège Stanislaus, in the heart of Paris, has over 800 pupils, and it is but one out of many such colleges in Paris. The teachers of the *Enseignement Libre* (another way of saying Catholic Education) are now powerfully organized.

But more remarkable than this recovery of Catholic education has been the Catholic revival within the official educational world. The great public schools, the Polytechnique (College of Science), Ecole Normale, Saint-Cyr, etc., where once practising Catholics were a despised minority are now little short of hot-beds of Catholic revival. Catholic students and cadets no longer fear to practise their religion openly, Catholic chaplains have free access and are treated with respect. Last spring, to take an example, 250 students of the Ecole Polytechnique did, in a body, the all-night adoration in the Basilica of the Sacred Heart at Montmartre. At the Easter Communion Masses this year (1922) 900 pupils and ex-pupils of the Ecole Centrale (a Government institution) were present in Notre Dame, while in St. Etienne du Mont there were 800 Polytechnicians. At Notre Dame on this occasion Marshals Foch and Franchet d'Esperey went to Communion with the crowd. The Catholic teachers of the official system are now as well organized as their brethren of the *Enseignement Libre*. Finally, there is as much piety in certain *lycées* as in wholly Catholic schools.

I do not know if it be a sound principle to judge of a given body of men by its *élite*. At all events, the French laity would, I believe, come well out of such a test. To take only the last century, what country in the Catholic world can point to a succession of Catholic laymen comparable to that of France, from Montalembert and Veuillot and de Sonis and Lamoricière to de Mun and Foch, Denys Cochin (*R.I.P.* March, 1922) and Georges Goyau, René Bazin and Paul Claudel? *Quality*, when all is said, cannot be evaluated by figures and facts. It must be experienced by intimate contact. The writer can only say that, as far as his

experience during five years' residence among Frenchmen goes, he is convinced of the magnificent qualities, tempered by certain national shortcomings, of French Catholicism.

Finally, it is easy to say hard things of France, but Catholics at all events ought not to forget that to France they owe much of what makes the warp and woof of their own Catholic life to-day. France, a France perhaps little better than the France of to-day, gave us, under God, the devotion to the Sacred Heart, with all that it implies. It has given to the Catholic world, in our own days, Lourdes and the Curé of Ars and the Little Flower. We owe to it the Apostleship of Prayer, the work of the Propagation of the Faith, the Society of St. Vincent de Paul, and innumerable private devotions that have been the stay and solace of countless souls the world over. Perhaps nearly half of the religious Orders and Congregations at work among us are French in origin. What more French than the Little Sisters of the Poor, the Sisters of Charity of St. Vincent de Paul, the de la Salle Brothers?

France still supplies two-thirds of the Catholic missionaries of the world and five out of the eight million francs contributed by the world to the Propagation of the Faith. French influence stands for Catholicism throughout the Near East, which her missionaries have filled with schools, colleges, and institutions of charity. And over the Far East too, India and Indo-China, China and Oceania, the net of her missionary influence is spread far and wide. Her output of Catholic literature is vast and of better quality, I venture to say, than at any period since the great days of Bossuet. Not only the Latin countries but even the English-speaking Catholic world is largely nourished on that literature.<sup>1</sup>

The writer is only too well aware of the evils which ravage those elements of French society that have wholly lost the faith—alcoholism and juvenile crime, divorce and the decline of the birth-rate. But it is mainly in Paris

<sup>1</sup> A good example is the *Life of Christ*. We should indeed be badly off without Fouard and Le Camus, Didon, Ollivier, and the rest.



that these evils prevail, and we must not lose sight of the huge foreign element in the population of Paris. At all events, we do not think that London, Berlin, or New York can afford to cast the stone of righteous moral indignation at the capital of France. As regards the decline of the birth-rate in particular, Catholics, and indeed all Frenchmen of good will, are making strenuous efforts to combat the anti-Christian and immoral propaganda which is largely responsible for it. A variety of organizations having this end in view have sprung up. There is the *Alliance nationale pour l'accroissement de la population française*, the *Ligue des Familles nombreuses*, the *Ligue des Droits de la Famille* and the associations entitled *La Plus Grande Famille*, and *Pour la Vie*.

France is sorely stricken by the great War, far more sorely stricken than any of the great nations that took part in the struggle.<sup>1</sup> May she, like a seed that falleth into the earth and as it were dieth, spring up once more to fresh life, spiritually regenerate.

STEPHEN J. BROWN, S.J.

<sup>1</sup> Austria is perhaps an exception. Russia does not owe her present plight solely to the great War.

## ST. RUMOLDUS OF DUBLIN—BISHOP AND MARTYR

By J. B. CULLEN

IN the accounts handed down to us of the first centuries of the Irish Church, and in the several calendars in which the names of our national saints are preserved, it is very remarkable how few martyrs are commemorated. Writers of ecclesiastical history, alluding to this fact, frequently notice that Ireland was the only spot, in the whole of Christendom, where the Gospel took possession without resistance or bloodshed. The introduction of the faith, which in other countries brought Christians to martyrdom, in Ireland led them into monasteries and sanctuaries of peace. This justifies us in thinking that Divine Providence facilitated in a special manner the conversion of this chosen people, whom He destined to carry the light of faith and learning over land and sea, and to regenerate whole nations, whose children were steeped in the darkness of paganism, superstition, and idolatry. The limited number of our early saints who were privileged to clasp the palm of martyrdom, for the same reason, were, it would seem, forced to seek the prize they coveted in lands far beyond the encircling seas of their native isle. St. Rumoldus was one of these.<sup>1</sup>

St. Rumoldus was born about the close of the seventh century. His father, Datha, was then King of Leinster, his mother being daughter of the King of Cashel. The faith of Christ was well established throughout Ireland at the period of the Saint's birth, an event which was attributed to the miraculous efficacy of prayer. His parents were advanced in years, and had long abandoned the hope

<sup>1</sup> The name of the Saint takes various forms : Rumoldus (Latin), Romoel (Irish), Rombaut (Flemish), etc.

that one of their line should succeed to the throne of Leinster. Both were excellent Christians and, through the influence of their position, rendered, in these remote times, great services to religion. Gaulafer, the saintly Bishop who then occupied the See, which then represented that of Dublin at the present day, was the fastest friend of the worthy King and Queen. In his efforts to promote the moral and religious welfare of his people they were always ready to aid him. The saintly prelate, consequently, often thought within himself how great a change might take place, in religious matters, after the death of King Datha. The laws of tanistry regarding the succession might, he foresaw, possibly transfer to less worthy hands the sceptre of his kingdom. The fervent and constant prayer of the zealous Bishop was that this misfortune—if God's Will—might be averted. His petitions were heard, and great was the surprise and joy throughout the province when the birth of a prince was announced. The infant prince received baptism at the hands of the saintly Bishop who—like Holy Simeon of old—rejoiced that he had lived to see the auspicious day he had so ardently longed and prayed for. When our future saint came to the years of reason, his parents entrusted his spiritual training and education to Bishop Gaulafer. In addition to the training in the ways of religion and virtue, instructions in the science of war and government were not neglected. The boy, on his part, gave early promise of being a wise and capable ruler. But, as we shall see, the ways of men are very often not the designs of Divine Providence.

When his education was completed, Rumoldus passed the remainder of his early life in his royal home. The comeliness of his person and the excellence of his disposition had more than ever endeared him to his parents, no less than to his tribesmen, who looked forward to the day when he should be their king.

However, in his inmost heart, Romoel craved not the honours of the world nor the wearing of a royal crown. To the surprise of his countrymen, and despite the tearful



remonstrances of his loving parents, the young prince determined to forsake his beloved home and embrace the religious life.

We are indebted to foreign sources for most of the particulars that weave around our pen in this brief sketch of our Saint's career. His wonderful sanctity, humility, and austerities are spoken of with lavish admiration by all his biographers. On the death of Gaulafer, Rumoldus, being then a priest, was unanimously chosen as his successor, and so conspicuous were his wisdom and talents that, when his royal father died, the chieftains and people of Leinster determined to accept no other than the Prince-Bishop of Ath-Cliath for their king.<sup>1</sup>

However, Rumoldus, who at his ordination had renounced his claims to earthly honours, would not hear of the popular demand. The people, on their side, insisted that he should fill jointly the office of king and bishop. It was an hour of great trial to the Saint, during which, it is related, he was frequently sustained and comforted by miraculous visions, and was often favoured by visits from the ministering angels of God.

Casting his cares on God and fervently invoking the Divine guidance, at length a life's decision was made. Rumoldus determined to steal away from his native country, whose people, in their boundless admiration for his holiness and virtue, compelled him to chose exile in order to escape the dignity they would fain force upon him. Disposing of such personal possessions as he had, and without making known his intentions to anyone, he left Ireland for ever. Crossing the dividing seas between Ireland and the Continent, he directed his footsteps along the usual route of pilgrims in those days—through Flanders and along the banks of the Rhine—till, at last, he reached Rome. His visit to the Eternal City was made for the purpose of laying his future projects before the Vicar of Christ. Moreover, we must remember that he was still

<sup>1</sup> This dual office is mentioned elsewhere in Irish history, as in the case of Cormac, King-Bishop of Cashel.

Bishop of an Irish diocese, and then, as now, he could not renounce his sacred office without the sanction of the Holy See. Stephen III was, at that time, the reigning Pontiff (752-757), by whom Rumoldus was received with paternal affection and veneration. Divesting himself of the *insignia* conferred upon him at his consecration, he laid them at the feet of the Pope, whom he besought to release from his episcopal charge. Having fully explained the motives that impelled him to come to this resolve, he humbly petitioned the Pope that he might be granted the apostolic commission to retrace his steps to Central Europe, and there preach the Gospel in some of those countries where—in his Romeward journey—he found the inhabitants practising the darkest forms of paganism. Realizing that the holy man was evidently inspired to do great things for the sake of Christ, the Holy Father yielded to his entreaties, and, furthermore, gave him permission to choose the place of his future mission, wheresoever he felt himself called upon by Almighty God to labour for the salvation of souls.

Rumoldus, giving thanks to Divine Providence, earnestly besought Heaven that the scenes of his future career might be made known to him. In answer to the Saint's prayers it was revealed to him that his mission would lie in that part of Belgic Gaul (now the Netherlands) where the rivers Scheldt and Dyle, in their final course, enter the sea (at present the harbour of Flushing). When he had paid his final visits to the shrines of the Apostles, and the tombs of many martyrs, Rumoldus, with the blessing of the Vicar of Christ, set out on his return journey till he reached the Province of Brabant. Here, as he came in sight of the river Scheldt, he recognized, by Divine intuition, the scene of his future mission and 'the place of his resurrection.' Not far from the banks of the river Dyle (a tributary of the Scheldt) he took up his abode, forming a little wicker cell, and beside it a tiny oratory, on the spot now marked by his cathedral tomb. This was the origin of the city of Mechlin (or Malines), whose site was then but a dreary

scene. Away from the river sides stretched a waste of desolate moorlands. The district was then scarcely inhabited, and the melancholy silence of the surroundings was broken only by the shrieking of water-fowls or the nightly howlings of wolves and other beasts of prey.

The province of Brabant was, at this time, governed by an excellent ruler, Count Ado, who came of the race of the famous Pepin of Heristal. Although Ado's subjects were almost entirely pagans, the Count himself was a Christian. When, after some time, the advent of Rumoldus became known in Brabant, and the news reached the ears of the ruler of the province, the latter's heart was filled with joy. Losing no time, Ado and his worthy consort hastened to seek the Saint and testify their happiness at his arrival. When Rumoldus unfolded to them the heaven-directed object of his mission, both gave thanks to Almighty God for the blessing vouchsafed their people, and for which they had long ardently prayed. Moreover, the worthy pair promised to do all that lay in their power to aid and promote the work our Saint had at heart. From the day of their meeting till the close of Rumold's life, Ado became his dearest friend.

The charity and generosity of the Count and his spouse found favour with Heaven, and, as a proof of this, Almighty God vouchsafed them a great earthly and unexpected joy. Though married for many years their union was not blessed with children ; but shortly after the time of which we write a son was born to them. Beyond the happy parents themselves no one rejoiced more than the grateful Rumoldus, and it was the pious belief of all that the child was the gift of his prayers. The ceremony of holy baptism was performed by our Saint, who conferred on the little boy the name of Libertus. In gratitude for the goodness of God, in their regard, the zeal of Ado and his wife was doubly increased in promoting Christianity throughout Brabant.

Like most of the tribes of Northern Europe, the people of Brabant were, at this period of history, worshippers of



the pagan god *Woden*.<sup>1</sup> The Danes, as we know ourselves, were ardently devoted to the service of this false deity in Ireland, before they embraced Christianity. It is noteworthy in history that among the followers of this form of superstition many were possessed of evil spirits ; and in his missionary labours Rumoldus, it is related, was often called upon to do battle with them. The miracles that crowd upon the pages of the Saint's life, if enumerated here, would carry our pen far beyond the limit of this cursory narrative. Many and beautiful are the legends still preserved in the pious traditions of the Netherlands of the wondrous events that marked the foreign mission of our Irish Saint. They form the subject of many an artist whose works adorn the walls of the churches dedicated in his honour, or fill the pictured windows of those noble temples of God. The one, perhaps, oftenest portrayed is the miracle of 'Count Ado's drowned child.' Thus the legend runs :—

Not far from the abode of St. Rumoldus was the hermitage of Gundemar, a venerable recluse. There was much communion of spirit between the two holy men. Often when, perhaps, wearied with his toils, our Saint would stray across the dreary waste to meet his friend at a spot marked by a spreading oak tree, beneath which both conversed on heavenly things. It was here, one summer's evening, that the news reached them of a great calamity that had befallen Count Ado. Libertus, the joy and hope of his parents' hearts, was accidentally drowned, and his body borne away by the fatal waters of the Scheldt !

Rumoldus was grief-stricken when he heard the sad tale. He dearly loved Libertus ; and as few more than he rejoiced at the child's birth, none, save his bereaved parents, sorrowed more at his untimely end. Hurrying to the scene of the accident, where crowds of mourners had gathered and were seeking for the body, Rumoldus raised his eyes to heaven and prayed that the sullen waters might yield up

<sup>1</sup> Our week-day *Wednesday* derives its name from this false god.

the beloved dead. Suddenly, to the joy of all present, the child arose and stood before the multitude, says the old chronicler, 'alive and unharmed'! This miracle received an everlasting remembrance in Belgium, and in the ancient liturgy of the Church it finds commemoration in the Votive Mass of St. Rumold.

The report of the miraculous occurrence was soon spread far and wide—the *calling of the dead to life*, as in Galilee of old, through the power of the living God, in answer to the prayer of His servant, and was followed by the wholesale conversion of the peoples among whom Rumoldus laboured. Unspeakable was the gratitude of Ado and his countess. Gifts of gold and silver, as well as grants of land, were placed at the disposal of the Saint, whom they regarded as their intercessor before the throne of God for the restoration of their child from death to life. The Saint, however, declined to accept those earthly gifts as personal favours, but suggested that all might be devoted to the erection of a church and the founding and endowment of a monastery. Needless to say, the holy desire of Rumoldus was unhesitatingly granted. Being always full of veneration for the martyrs of the early Christian Church, our Saint dedicated his new foundation in honour of St. Stephen. Soon numbers of aspirants entered the monastery, and in later years it is not surprising to find on the roll of Rumold's community, the name of the child of prayer—Brother Libertus.

Rumoldus, who was instrumental to such an extraordinary degree in fulfilling the designs of God, was, alas! destined to close his marvellous career with the seal of martyrdom. His powerful remonstrances and denunciations of immorality aroused a fierce animosity against him on the part of one of the nobles of the province. Blinded with the desire of revenge, he plotted the death of the holy man. Hiring some accomplices, wicked as himself, they watched their opportunity to waylay the saintly abbot, and, one evening, finding him in a lonely place, as he was returning to his monastery, they seized him, and carrying

him into the depths of a neighbouring forest, murdered him! In order to conceal their crime the miscreants then brought the body to the riverside and sunk it with heavy weights at a spot overhung by spreading trees. However, when the darkness of night set in, a mysterious flame of light was seen to hover above the spot, which attracted the notice of some fishermen. Night after night the light appeared at the same part of the river. The report of the occurrence soon spread.

In the meantime, the unaccountable disappearance of the abbot from his monastery gave rise to various misgivings as to what might have happened him. One night Count Ado, accompanied probably by some of the monks, having elicited the willing services of a few fishermen, rowed out to the spot over which the light appeared, for the purpose of dredging the river's bed. The sad conjectures they entertained proved, alas! too true. In the very place, the body of the Saint was drawn up to the surface of the water! The precious remains, followed by his sorrowing monks and his beloved friend Ado, were at once borne to the church of St. Stephen, where they were eventually laid to rest. In the sacred calendars of the Church his death is registered under date June 24, 775.<sup>1</sup> Since the martyrdom of St. Rumoldus the people of the Netherlands have been faithful to his memory. In century after century his jubilees have been celebrated with becoming splendour and devotion, and were observed as national festivals. *In his native Ireland his existence is almost forgotten.*

The cathedral of Mechlin is the noblest, and probably the costliest, monument ever erected to the memory of an Irishman. The present structure, on the original site of St. Rumold's monastery, was begun in the thirteenth century, but was, to a great extent, rebuilt in the fourteenth and sixteenth centuries, and it has been the

<sup>1</sup> It is remarkable that the death of St. Rumoldus, who always had so much devotion to the early Christian martyrs, fell on the feast of the 'beheading of St. John the Baptist.'



archiepiscopal metropolitan church since 1560. Above the great altar of the cathedral the relics of the Saint rest in a costly shrine. Despite the outbreaks of revolution which have so frequently desolated Belgium, the remains of the Patron of Mechlin were never desecrated. Whenever the hour of danger was at hand, faithful sentinels were always ready to secure and conceal those treasures of a nation's faith. The various shrines in which the relics were preserved were objects of strange vicissitudes from time to time. In the year 1528 the Reformers, under the Prince of Orange, despoiled the reliquary of its costly jewels. Again, in 1793, another casket, more beautiful than the first, was carried off to Brussels, by the French, and there melted down. The present casket, an exquisite work of art, was wrought by a celebrated goldsmith of Mechlin, and rests, as we have already said, over the high altar of the church. In the south aisle of the cathedral a series of twenty-five panel paintings adorn the walls. These were executed by famous Flemish artists (fifteenth and sixteenth centuries), and having been removed to Paris by the French, were restored in 1813.

The chimes of the cathedral tower rival those of Bruges, as the finest and most perfect in Belgium. It may be noted that St. Rumold's cathedral, among the many works of religious art that adorn it, contains, in the south transept, 'The Crucifixion,' by Van Dyck, which is admitted to be the great artist's masterpiece. It is a marvellous composition—every detail of the picture bears the closest inspection.

In an earlier part of this essay we remarked that St. Rumoldus is seldom thought of in Ireland, and perhaps we might add that only a limited amount of veneration is accorded him in the land of his birth. But, in touching upon this subject, it is pleasing to note that in one church of the metropolitan city of Ath-Cliath (the ancient territory over which he once ruled as Prince-Bishop), the church of Rathgar, a fine life-size statue of this royal saint and martyr may be seen in one of the niches of the triforium of the sanctuary. It stands at the extreme right, facing

the figure of St. Laurence O'Toole. The three intervening recesses are fitly occupied by the figures of the 'Three Patrons of Ireland,' to whom the parish is dedicated. This shows that our Irish Saint had not escaped the thought of the learned and venerable Dean Maher, P.P., through whose zeal the fine classic church of Rathgar as well as that of Rathmines were erected just a century ago (1822).

It is regrettable that the names of the saints of Ireland are not remembered by Irish parents when giving names to their children at baptism. Perhaps, this suggestion might be more effectively carried out if children were given names chosen from the Irish calendar of saints on the festal day of Confirmation. This custom, if more generally adopted, would give the youth of Ireland a deeper interest in the lives and virtues of the saints of the land that bore them.

In the advent of the brighter times that are dawning over the destinies of Ireland, the history of the country will need to be re-cast or re-written. Hitherto, for centuries past, it was the policy of alien rulers to stifle the national aspirations of our nation, to suppress the use of its native language, and blot away the memories of the glorious achievements of saints and sages, heroes and scholars, who once won for Ireland the right of being styled 'the light of Western Europe.' That day is happily gone. The story of Ireland, her glories and sorrows, and the speaking of her native tongue will be no longer

. . . bann'd and barred—forbidden fare.

Let us hope that in the near future a full and impartial history of Ireland will be compiled by competent scholars and willing pens. Manuscript materials for such a task are available in abundance. In days of political troubles and of religious persecution these national treasures were scattered through the libraries of the Continent—Rome, Milan, Vienna, Salamanca, Switzerland, Brussels, Louvain,

and other university centres. Not a few may be found nearer home, at Oxford, the British Museum, London, and in Trinity College, the R.I. Academy, and the Franciscan Library, Dublin.

Over many of these vellum pages, in far-off times, our ancient scribes spent long years of incessant labour and literary toil. May we hope they may be yet, *and soon*, unfolded and their contents brought to light. *Speramus.*

JOHN B. CULLEN.



# SIDE-LIGHTS ON THE OLD IRISH PARLIAMENT

By MICHAEL MACDONAGH

## PRIVILEGES AND DISABILITIES OF THE COMMONS

THE records of breaches of privilege in the Commons Journals of the Old Irish Parliament are of human as well as historical interest. They speak in the voice of a time long past, with their odd blend of the serious and the fantastical, and they have the further attraction of illustrating moods and ways which, to us, are singular and quaint. People had to be very circumspect, in action and demeanour, when they encountered a Member of the Old Irish Parliament. Not only was it most likely that the Member himself was hot tempered and thus disposed to be resentful of the slightest sign of disrespect, but what is more to the purpose, he had at his back the immense punitive force of the privileges of Parliament. To lay hands in roughness on a Member was indeed a high crime and misdemeanour. A remarkable case of the kind is that of Laurence Lambert, the Provost Marshal of Dublin, who was brought to the Bar of the Commons on August 10, 1642, charged with seizing a door-case in the shop of Thomas Johnson, Wine-tavern Street, and also with having at the same time grievously maltreated the owner of the shop, who was a Member of the House, and, evidently, of Welsh nationality. The door-case was claimed by another tradesman, Alderman Robert Arthur, of the Dublin Corporation, as his property. Why Lambert took upon himself the part he played in this dispute between two civilians is not explained in the reports of the transaction. A Provost Marshal is a military officer appointed to maintain order in Army camps,

and carry out the sentences of military law ; and Lambert ought to have had enough to do at the time, attending to his duties, for there was assembled round Dublin a large force of the troops of Charles I, under the command of James Butler, the twelfth Earl and first Duke of Ormonde, intended to be used against the Catholic Rebellion, which was then menacing the hold of England on Ireland. It seems, however, as if Lambert acted in the matter as the agent of the Dublin Corporation. Johnson told the House of Commons a whimsically doleful story. He said Lambert dragged him out of his shop, and through the streets, by the hair of his head, and in his indoor clothes, without hat or cloak. Lambert, in reply to questions put to him at the Bar, admitted that in his passion he might have pulled the Member of Parliament by the hair of his head. 'Did he tell you he was a Parliament man?' 'No,' was the reply. 'Did you say Mr. Johnson was a thief, and that you had hanged a better man than he?' 'I did not call him a thief, but I say'd a tailor was as good a man as a Welsh-man,' replied Lambert, having in mind, no doubt, the old imputation that a tailor is but the ninth part of a man.

The Committee of Privileges, to whom the matter was referred, reported to the House that 'the presumption of the said Laurence Lambert in abusing the said Mr. Johnson was a great offence against the privileges of the House.' The House committed Lambert to the Marshalsea, and ordered that on the next market-day he was to be taken out of the prison 'without hat or cloak' and brought to the gibbet in the Cornmarket and there made openly to acknowledge his offence. After this public degradation he was to be brought to the Bar of the House and on his knees to ask the forgiveness of the House. He was also to pay in fines, £100 to the King, and £100 as compensation to Johnson. The House further decided to petition Ormonde, who was Lord Lieutenant as well as Commander of the Forces, to deprive Lambert of the office of Provost Marshal. But the Corporation brought

influence to bear upon the Viceroy, and through the good offices of his Excellency the Commons were induced ultimately to remit the fines, and be satisfied with the humiliation of Lambert privately rather than publicly. When Lambert was again brought to the Bar, in custody, he knelt down and the Speaker thus addressed him :—

You are now at the Bar of Mercy. In the first place, you are to confess the sentence to be just; and then in particular to ask forgiveness (as you now are) of Mr. Thomas Johnson, Member of this House; and likewise, in general to ask forgiveness of the whole House; and also to fall down on your knees before the most Honourable the Lord Lieutenant, and to express your most humble thankfulness to his Excellency for this his great favour and goodness extended towards you.

Members of the Irish House of Commons enjoyed various privileges, not only in their collective capacity, but individually, which made them quite a class apart from the general body of the community. All these privileges were intended to support the authority of Members of Parliament, and the proper exercise of the functions entrusted to them by their constituencies, and, indeed, were necessary for that purpose; but some of the privileges relating to the dignity of Members, individually, by protecting their persons from assaults and insults, and their property from seizure, shielded them from those worries and inconveniences which, in all ages and places, have attended persons suffering from the common lack of pence. A creditor, for instance, had no redress against a Member, or even against a Member's servant, during the Session and for many weeks before and after it. These privileges were first established by the ancient law and custom of Parliament, and subsequently were confirmed, or further defined, by standing order or statute. Their effect was to give Members of Parliament, when in debt, an enviable sense of ease and security. Being immune from all actions at law, they were able to set their creditors at defiance. This was an immense boon at a time when a creditor could clap an insolvent debtor into prison, and leave him there



to starve, if he were unable to obtain food from his relatives or the charitable.

At Westminster, even to this day, every newly-elected Speaker, standing at the Bar of the House of Lords, claims for the Commons 'their ancient and undoubted rights and privileges,' such as freedom of their persons and their servants from arrests and molestations, liberty of speech in their debates, and access to the King's royal person whenever occasion shall require; and the Lord Chancellor, speaking in the King's name, willingly confirms the Commons in the possession of these privileges. In the earlier Irish Parliaments similar claims were made by the Speaker, when presented to the Viceroy at the Bar of the House of Lords. They were made also in the later Irish Parliaments. The Lords Journals show that at the meeting of the first Irish Parliament after the English Revolution—the Parliament that laid down the forms and usages which governed all subsequent Parliaments till the Union—the Speaker, Sir Richard Levinge, made 'the usual requests,' and prayed 'the Commons may have freedom of speech in their debates; that they and their servants may be protected in their persons and goods, and have the benefit of their ancient privileges, and may have access to his Excellency's person upon all necessary and urgent occasions.' The Lord Chancellor, 'kneeling, conferred with his Excellency' and then 'standing on the right hand of the Chair of State' announced to the Speaker 'that his Excellency has granted all his petitions, and desires that the Commons may go together and proceed with all cheerfulness.'

By an Irish statute of the year 1463—3 Edward IV. chap. 1—it was provided that the Members of the Irish Parliament, like the Members of the English Parliament, were to be 'impleaded, vexed or troubled by no man' during the Session, and from forty days before until forty days after it. Over one hundred and fifty years later the Irish House of Commons amplified the beneficent interpretation of this Act in their own regard to the extent of

declaring by resolution, and having it entered in their Journals,

That the said privilege shall extend to all Members of this House, their servants, goods and possessions, for forty days before the beginning of every Parliament, and for forty days after the end and dissolution of the same ; and likewise for the whole space of time between the beginning and end of the Parliament, as well during the time of every adjournment and prorogation, as during the time of every Session ; and they ended by saying—that the same ought to be allowed, accordingly.

It was so allowed. In the first volume of the printed Journals, relating to that very Parliament which passed this sweeping resolution—the Parliament which sat from 1612 to 1615—there are many records of Members seeking redress, for that they, or their servants, had been annoyed or molested, or had their goods seized, by persons to whom they owed money. Here is Sir Francis Rush complaining on October 29, 1614, that one, Thomas Gibbes, a servant of his, was arrested in an execution for debt. It was ordered ‘that the Serjeant of this House shall go with his Mace to the prison, and to bring as well the prisoner as the officer that arrested him, and the creditor Carey, to the House.’ Smart punishments were imposed upon the delinquents. Carey and his bailiff, who made the arrest, were committed to prison until they paid £10 compensation to Gibbes. More than that, the attorney, upon whose instructions the bailiff seems to have acted, was sent to jail during the pleasure of the House, and required to pay to Sir Francis Rush—the Member aggrieved by the arrest of his servant—“the sum of nine and thirty pounds, ten shillings sterling,” before he was let go. In like manner, on November 3, 1614, Richard Morgan and Teigue O’Murrey were brought to the Bar and ‘charged by the Speaker for their contempt in disturbing the possessions and distraining and taking away the goods of William Talbott, Esq., being a Member of this House.’ They were committed prisoners to the Marshalsea, there to remain during the pleasure of the House.

Almost every injury in act or word done to a Member of Parliament was a breach of privilege. To quote some

cases taken at random from the Journals—turning a water-course, picking up wreckage on the seashore; shooting rabbits; fishing in trout streams on the lands of Members, were brought to the notice of the House, and by having the delinquents thus punished the Members concerned saved themselves the cost and time of civil processes. Fraud, oppression and other injustices must have been common in such a state of things. Even though a Member were willing that a creditor, or any other person with a grievance against him, should take action in the law courts for redress or damages, he had first to get an order from the House giving him permission ‘to waive his privilege.’ This resolution was passed in 1695. Greatly to the credit of Members, the Journals show that many of these applications were made. Indeed, so widespread was the feeling that Members ought not to try to evade their just obligations by sheltering themselves behind their privileges, that three months later the following additional amendment was adopted: ‘That every Member of the House who shall think fit to waive his privilege in any suit brought against him during the Recess of Parliament have leave to do the same.’

Still, to take action against a Member during the sitting of Parliament, and thereby hinder the discharge of his duties to his constituents, remained a breach of privilege. In the course of the eighteenth century, however, some other limitations to the privilege were imposed by statutes. An Act passed in 1707—6 Anne chap. 8—provided that while no Member could be arrested or imprisoned during his privilege, it was lawful to distrain his goods and chattels on a judgment for arrears of rent. Under another Act, passed in 1728—1 Geo. II, chap. 28—a Member might be sued within a period extending from fourteen days after a prorogation or dissolution to fourteen days before the next meeting of Parliament. In 1772 the use of privilege as a protection against civil liabilities was practically abolished. The 11 and 12 Geo. III, chap. 12, enacted that suits against Members commenced in any Court should at



no time 'be impeached, stayed or delayed by, or under colour or pretence of, any privilege of Parliament.'

As regards the servants of Members, resolutions passed in the early years of the eighteenth century support the impression given by a study of the breaches of privilege brought to the notice of the House, and recorded in the Journals, that it was not uncommon for Members to help a neighbour in trouble with creditors by giving him the protection of a servant. In 1704 the Commons declared all such protections to be null and void. 'To prevent the mischief that may arise in the Kingdom by the interruption of justice and hindering the subjects from the recovery of their just debts by means of protections,' it was resolved, 'that no person be protected by any Member of this House that is not a menial domestick servant of such Member receiving wages.' Furthermore, protections of personal servants had to be entered with the Clerk of the House. Evidently the abuse was not entirely put an end to, for in 1715 it was declared that 'if any Member shall protect any person who is not a domestic menial servant such Member shall incur the highest displeasure and censure of the House.' An earlier resolution, adopted when the Irish Parliament was busy enacting the Penal Laws against Catholics, laid down 'that it was contrary to the rules of the House for a Member to give protection to a domestic servant who is a Papist.'

To abuse a Member, or call him to account for words spoken in the House, was regarded as a very grievous breach of privilege. On October 29, 1614, Joseph Warren, 'one of the burgesses for Navan,' complained of having been abused in Fishamble Street, Dublin, by one George Low. The House ordered that Low be publicly whipped at the spot where he was insolent to the Parliament man. Is it any wonder that Members should have had a glorified notion of their own importance? But the time came when men arose who were imbued with the democratic spirit of the French Revolution and the American Rebellion; and, therefore, disposed to show scant respect

to Members opposed to their political ideas. Looking through the Journals, my eye was caught by the famous name of James Napper Tandy, the United Irishman, in association with a breach of privilege of that nature. 'Having presumed to demand an explanation from John Toler, Solicitor-General, for words spoken in debate,' was the charge made against Tandy.

Toler was afterwards the brutal 'hanging Judge,' Lord Norbury, the Chief Justice. It was his custom to assail his opponents in Parliament with the same coarse humour of the sentences by which from the Bench he doomed many a poor peasant to death. Tandy's features, which were of a strong, uncommon kind, were the subject of a characteristic example of Toler's jocose buffoonery in the House of Commons. Early in 1792 there was a debate on a petition for Catholic emancipation. The Solicitor-General spoke in opposition, and attacked Tandy for his zeal in support of the Catholics. 'We are not this day to be taught,' said he, 'by political quacks who tell us that radical reformatations are necessary in Parliament. I have seen papers signed Tobias McKenna, with Simon Butler in the Chair, and Napper Tandy lending his countenance.' Toler added, 'It is odd they could not contrive to set a better face on the matter.' These pointed allusions to Tandy's personal looks set the Government benches in a roar.

Toler was asked by Tandy for an explanation of his language. In the code of manners of the age this meant a challenge to a duel. A few years before that, Tandy severely criticized the political action of Fitzgibbon, the Attorney-General, and as proof that he was ready to afford satisfaction he paraded the corridors of the House of Commons, ostentatiously carrying a sword. Fitzgibbon took no notice of Tandy. What Toler did, according to the Journals, was to bring Tandy's action under the notice of the House, as a breach of privilege, on February 22, 1792. Tandy was condemned as 'having attempted to violate the freedom of debate' and the Serjeant-at-Arms was directed to bring him 'forthwith to the Bar of this



House.' A few hours elapsed and one of the messengers of the Serjeant-at-Arms appeared at the Bar alone. He reported that Tandy slipped out of his hands after he had arrested him at his house in Chancery Lane. 'The said James Napper Tandy,' says the official record of the messenger's story, 'went into a parlor as if for his hat, but shut the door and made his escape, as he supposes, through a window.' The House declared that Tandy by escaping from arrest under the Speaker's warrant was guilty of a 'gross' breach of their privileges.

Tandy, accordingly, was a double-dyed violator of the Commons' privileges; and the Lord Lieutenant, at their request, put a proclamation in the 'Dublin Gazette' offering a reward for his arrest. It was not until April 18 that the Speaker reported that Tandy had been 'retaken' that morning. As a matter of fact Tandy had surrendered himself. He did so for an excellent reason. April 18 was the last day of the Session, and all committals by the House of Commons came to an end at the Prorogation. Therefore Tandy, though sent to Newgate, was at liberty almost immediately.

There was one valuable perquisite that Members enjoyed from 1692 until the Union. That was 'franking,' or the conveyance of their letters free through the post, at a time when to send a packet by the mails cost anything from a shilling to half-a-guinea, according to its weight. Members were naturally very jealous of any attempted encroachment by the postal authorities on this privilege. On December 9, 1763, Edmund Sexton Perry complained that his privilege had been violated 'by charging a letter directed to him at Limerick, the city he represents, to be left at his mother's, the only place of his residence in the said city;' and, in consequence, Thomas Jones, 'acting clerk of the Munster Road,' was summoned to Dublin. It came out that the envelope addressed to Perry was but the cover of a letter directed to another person. That being so, the motion declaring that Jones was guilty of a breach of privilege was carried by a majority of only one, the



numbers being for, 77; and against, 76. Nevertheless Jones was committed to prison; and it was not until December 21 that, on 'expressing his sorrow for having incurred the displeasure of the House and asking pardon,' he was discharged on payment of the usual heavy fees to the Serjeant-at-Arms. Members could also obtain academic honours for the asking. By long-established custom they were entitled to claim an honorary degree of Doctor of Laws from Dublin University without, of course, matriculation, or any examination. The decree did not carry the right to vote at elections of the parliamentary representatives of the University, as the franchise was confined to Fellows and scholars.

But if Members had many privileges they had some disabilities also. Disorder in the House was severely punished. In the first volume of the Journals, describing the opening of the new Parliament in July, 1634, I find the following entry:—

It is ordered by the House, for avoiding of disorder in the proceedings of the House, that the orders and usages of the House be entered with the Clerk; and that he shall give copies thereof unto such as desire them to the end those that have not been formerly acquainted with the Orders of Parliament may the better inform themselves how to demean themselves in the House.

A few weeks later, in the month of August, two Members quarrelled in the House. Their names were Capt. Charles Price and Sir John Dungan. They were kept under restraint, even during the prorogation of Parliament, from August to November, and the matter was inquired into, not by the House, but by Wentworth, the Viceroy, and the Privy Council, at Dublin Castle. The culprits, and some other Members who heard what had passed between them, were examined. It appears that the trouble arose out of a motion 'to have the House purged'—that is, counted and examined, to make sure that Members only were present—which was moved after the appointment of a Committee of Privileges.

The evidence of Capt. Charles Price was that he remarked to Sir Hardress Waller, and others sitting near him, 'Surely

that gentleman understands it not,' by which he meant that the motion was not in order. Sir John Dungan, 'who sat one seat behind the said Captain,' having overheard the remark, 'made answer to the Captain in the way of heat and passion' saying, 'Sir, as well as yourself,' and added further, 'Sir, we know you well enough.' To which Price replied to Duncan, 'that it was saucily done, or words to that purpose, and further told him that he knew him not, and did wonder he would use him in that kind, or words to that effect.' Thereupon, Dungan 'after he had a little recollected himself,' made answer, 'Sir, you need not take it so ill from me, for I intended you no harm.' Sir John Dungan gave to the Privy Council a somewhat different version of the dispute. He said he merely expressed agreement with the remark of Captain Price that the Member who had moved the motion for the purging of the House was out of order. Then Price said to him 'You are a saucy fellow,' to which he replied 'Why, you lie.'

The quarrel does not appear to have been violent, even judged by the standards of personal relations in the twentieth century. I have seen Members of the Imperial House of Commons, sitting side by side, glare menacingly into each others eyes at moments of high political excitement, and have heard interchanged across the floor expressions which are usually represented in print by — and —, and yet the incidents passed unnoticed officially. The Speaker sagely turned his blind eye or deaf ear to them. But the Irish Privy Council of the seventeenth century were greatly shocked by such incidents and indisposed to be indulgent to the offenders, for the reason that in them lay the seed or root of serious disorder in Parliament and bitter personal animosity. They decided that as Sir John Dungan had interposed without having been spoken to, he 'gave the first provocation which begot the other subsequent passages unbecoming the time and place.' They further declared 'that it was not a mannerly or civil part in the said Sir John to lend his ear to overhear any other

man, himself not being spoken to, and in that place not only uncivil and unmannerly but deserving punishment, wherein it is conceived that he committed a terrible offence, first against the King, secondly against the House of Commons, and thirdly against the person of Captain Price.' For the latter offence, they ordered that Dungan should at the Council Board, and on his knees, make the following acknowledgment and satisfaction to Price :—

I, Sir John Dungan, do acknowledge my error in speaking in the House of Commons, the House being set, at the last Session of Parliament, certain inadvised words reflecting upon you, Captain Charles Price, wherein I did you wrong, and for which I am heartily sorrowful. I do acknowledge that you are a person of credit and truth, and that you are a speaker of the truth, for anything I know or have heard to the contrary, and that I know no ill of you. I declare also that I hold you to be a valiant gentleman, and every way worthy the command you hold in his Majesty's Army ; and, I entreat you, forgive me those words of unadvisedness which so fell from me, and to accept this from me as a satisfaction for that injury.

Dungan had to make the same declaration on his knees at the Bar of the House of Commons. He there also acknowledged the heinousness of his offence against the House, and humbly craved their mercy. The House 'was mercifully pleased to forgive and pardon' and to send a deputation to the Viceroy as humble suitors that his lordship would be pleased to remit Dungan's punishment in respect of his offence against the King.

Members were paid 'wages' by their constituencies in the early Irish Parliaments. This was the custom also in England. In the Irish Parliament of James the First the following scale was adopted :—

			s.	d.	
Knight of the Shire	..	13	4	per day.	
Citizen	.. ..	10	3	„	
Burgess	.. ..	6	8	„	

Payment began ten days before the opening of the Session, and continued for ten days after its close. The varying importance or dignity of the representatives was reflected in the scale of wages. A county Member came first ; a city Member second, and a Member for a borough



last. In the reign of Charles the Second the allowances were reduced. Knights of the shire got 10s., citizens 7s. 6d. and burgesses 5s. a day. These payments ceased in 1692, after the Revolution. Their original purpose was to overcome the then general reluctance of local men to spend months in Dublin attending the Parliament, by offering to defray part of their expenses. But in time, as a seat in Parliament came to be highly prized, the position was entirely reversed. Candidates began to offer to forego their claim to wages as an inducement to the electors to return them; and ultimately, Members, instead of being paid by the constituencies for going to Parliament, were most willing and eager to pay the voters for sending them there.

One of the results of the payment of wages was that Members were placed under strict obligation to be constant in their attendance. During the seventeenth century, as the Journals show, the House was frequently 'called'; and those Members who did not answer to their names were heavily fined, as well as deprived of their wages, and sometimes were committed to prison. The punishment for non-attendance was more drastic in periods of national disturbance or unrest. On August 10, 1642, six Members were expelled for having, 'in breach of the trust reposed in them by the Commonwealth' failed to attend. During the Session no Member could leave Dublin without the permission of the House. The liability to arrest for non-attendance at a call of the House survived up to the Union. When a call was decided on, the Speaker sent 'circular letters' to the Members, requiring their attendance on the day appointed. In 1792 there was a call of the House for the selection of a Committee to decide a contested election. The proceedings of these Committees were often very prolonged, and Members evaded an irksome duty at the cost of technical arrest and the payment of the Serjeant-at-Arms' fees. On February 26, 1792, the names of Members who were absent when the Election Committee was constituted, were called by the Clerk, and those for whom no excuses were made were committed to the custody

of the Serjeant-at-Arms. Several pages of the Journals are filled with the names of the long list of defaulters. Among them are some of the most brilliant in the last years of the Parliament—Sir Jonah Barrington, Isaac Corry, Sir John Blaquiére, William Conyngham, George Ponsonby, William Brabazon Ponsonby, John Philpot Curran, Lord Edward FitzGerald, and Henry Grattan.

The arrest was merely technical. It amounted only to detention in the House, or its precincts, until the rising. On one occasion, after a division, Sir Henry Cavendish 'stated a doubt,' in the words of the 'Parliamentary Register,' 'whether gentlemen in the custody of the Serjeant-at-Arms had a right to vote.' The report adds: 'It seemed to be the opinion of the House and of the Speaker that every Member present at a debate had a right to vote.' Two interesting standing orders, relating to divisions, were passed in 1662. The first provided that a Member coming into the House upon a division could not vote unless he had heard the debate. The second prohibited Members from soliciting other Members to vote or abstain from voting in any division. These orders 'however laudable are, it is to be feared, seldom observed,' says Lord Mountmorres, writing of the latter part of the eighteenth century.

The committal of a criminal offence entailed expulsion from the House. Only one instance is to be found in the Journals. Arthur Jones Nevill, one of the Knights of the Shire for County Wexford, was expelled for peculation on November 23, 1753. He was a Government official, and a Committee of the House found, after a prolonged investigation, that his accounts as Surveyor-General, in connexion with the building of barracks, were unsatisfactory. The motion of expulsion was in this form: 'That the name of Arthur Jones Nevill be expunged out of the list of Members of the House.' It was carried by the narrow majority of 7—123 for and 116 against; and was followed up by the Speaker issuing his warrant for a new writ for the election of a Member for the County Wexford.

MICHAEL MACDONAGH.

# CORRESPONDENCE

## THE PERRY PICTURES

REV. DEAR SIR,—In regard to the Perry Pictures, I have had a communication from the Cook Publishing Co., of Illinois, saying that they no longer have charge of them. As soon as I find out the New York address, I will make it known.

P. A. BEECHER.

ST. PATRICK'S COLLEGE, MAYNOOTH,

*June 19, 1922.*



# DOCUMENTS

## STATEMENTS OF THE IRISH HIERARCHY ISSUED AFTER THE GENERAL MEETING HELD AT MAYNOOTH COLLEGE ON TUESDAY, JUNE 20, 1922

### I

Statement of the Archbishops and Bishops of Ireland in reference to recent insults to Cardinal Logue, unanimously adopted, His Grace the Archbishop of Dublin presiding in the absence of His Eminence.

‘Things have come to a strange pass when the Cardinal Primate of All Ireland is thrice held up in the course of the visitation of his Archdiocese, and rudely searched by Ulster Specials. On the second occasion His Eminence was covered with revolver and rifle at close range while his correspondence was examined and the box containing the sacred oils opened, in face of repeated protest.

‘On the third occasion His Eminence was ordered out of his car into the road, and personally searched, while the car and bags were ransacked to the accompaniment of language not wanting in insolence.

‘For such maltreatment of an old man in such exalted station there is scarcely a parallel in the annals of the most savage tribe, and as, despite the presence of numerous British troops in the Northern area, there is no Government to give protection or redress to Catholics, we deem it a solemn duty to lay before the Holy Father and the whole civilized world a faint outline of the barbarities heaped upon him, who is the beloved head of the Irish Church.’

— ✠ EDWARD, Archbishop of Dublin,  
Primate of Ireland, *Chairman*.

✠ ROBERT, Bishop of Cloyne, }  
✠ DENIS, Bishop of Ross, } *Secretaries.*

### II

Statement on the condition of the country adopted unanimously by the Archbishops and Bishops of Ireland, His Eminence Cardinal Logue in the chair.

‘The deadly effect of partition has been to ruin Ireland. In the North-East there is no Government, or, if there be, it is not for Catholics any more than the Turk has Government for the Armenians.

‘What murder and even massacre may have left undone threats have accomplished, and in many parts of the Six Counties Catholics are too

terrorized to cultivate the land or cut their turf or dwell at night in their houses.

‘The burnings, murderous slaughter, and the general terror have driven out many thousands of the Catholic inhabitants of Belfast and rendered them helpless fugitives, whose homes and occupations, business and property, have been utterly destroyed.

‘The British Government had been well warned what the result would be of putting power into the hands of the one section of the people remarkable for intolerance. Now they are backing their Turkey in Ireland with an army and paying a sectarian police, not to uphold justice, but to follow the bent of unbridled bigotry.

‘A most deplorable result is such criminal retaliation as the recent horrible murder of Ulster Protestants in the same neighbourhood.

‘In Southern Ireland also we have seen only too many instances, though they are comparatively few, of barbarous treatment of our Protestant fellow-countrymen. Not only has their property been at times unjustly seized, and they themselves occasionally driven from their homes, but their lives have in some cases been murderously attacked. We condemn unsparingly these manifestations of savagery of which some reckless people have been guilty. They are contrary to the teaching of the Catholic Church and are alien to the traditions of Southern Ireland, in which Protestants and Catholics have lived together in neighbourly harmony.

‘No plea of reprisals for the treatment meted out with impunity to the Catholics of the Six Counties can justify these immoral attacks on life and property. A primary duty of a stable Government will be to crush the lawless elements who have gone far to stain the fair name of our country, and a first duty of the people will be to aid the Government in bringing the criminals to justice.

‘We are happy to know our people generally loathe these outrages as much as we do; we wholeheartedly call on all good citizens to set their faces against such crimes; and we earnestly desire that we should all, Catholics and Protestants, live together in a union of charity worthy of our common Christian civilization.

‘Our own Catholic people we solemnly warn against associations that might bring any of them to imbrue their hands in the blood of a fellow-man or injure his property in any way. Miscreants and murderers they are who take human life, whether they belong to the lawless class, who should be ruled instead of ruling, or to any military body acting independently of civil authority.

‘Our Christian heritage and our name as a nation, if not our nationhood itself, are at stake, and we tell our people to insist on public order and tolerate no degree of anarchy any longer.

‘We call upon this Christian nation in the name of the manhood of Ireland to insist boldly on that organized government which the voice of the people unmistakably demands, and without which Ireland must rush headlong into the abyss.

‘We are altogether in favour of unity in the national ranks,

resting on the solid basis of deference to the national will. Who can measure the responsibility of any man who, in his folly, would take his own blind course and engulf the future of Ireland in chaos, in defiance of the known sense and measured judgment of his people?

'It is time all Ireland had an administration that will put down crime, and ensure the reign of law and justice. May God direct our public men in the heavy task that now confronts them.

'The prayers already ordered for Ireland are to be continued.'

✠ MICHAEL, CARDINAL LOGUE, Archbishop of Armagh,  
and Primate of All Ire'and, *Chairman*.

✠ ROBERT, Bishop of Cloyne, }  
✠ DENIS, Bishop of Ross, } *Secretaries.*

The members of the Hierarchy present were:—His Eminence Cardinal Logue, Most Rev. Dr. Byrne, Most Rev. Dr. Harty, Most Rev. Dr. Gilmartin, Most Rev. Dr. O'Donnell, Most Rev. Dr. Browne, Most Rev. Dr. Hoare, Most Rev. Dr. Foley, Most Rev. Dr. Kelly, Most Rev. Dr. Fogarty, Most Rev. Dr. Gaughran, Most Rev. Dr. MacHugh, Most Rev. Dr. Finegan, Most Rev. Dr. Morrisroe, Most Rev. Dr. Naughton, Most Rev. Dr. Coyne, Most Rev. Dr. MacRory, Most Rev. Dr. Hackett, Most Rev. Dr. O'Sullivan, Most Rev. Dr. Codd, and Most Rev. Dr. O'Doherty.

## A CERTAIN CUSTOM OF SAYING THE 'ORATIO IMPERATA' IS CONDEMNED

(February 18, 1922)

SACRA CONGREGATIO RITUUM

DE COLLECTA IMPERATA SEU ORATIONE PRO PACE

### DUBIUM

Expostulatum est a Sacra Rituum Congregatione :

Utrum probari vel tolerari possit consuetudo in una vel altera dioecesi existens, qua collecta imperata seu Oratio pro pace 'Deus a quo sancta desideria' etc., addatur Postcommunioni Missae de die currente, omittis *Secreta* et *Postcommunio* de Pace.

Et sacra Rituum Congregatio, audito specialis Commissioni voto, propositae quaestioni respondendum censuit 'Negative ad utrumque, iuxta Rubricas et Decreta.'

Atque ita rescipit et declaravit. Die 18 februarii 1922.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,  
*S. R. C. Praefectus.*

ALEXANDER VERDE, *Secretarius.*

L. ✠ S.



**DECREE OF THE SACRED CONGREGATION OF RELIGIOUS  
REGARDING REPORT TO BE MADE TO THE HOLY SEE  
EVERY FIVE YEARS BY THE MODERATORS OF RELIGIOUS  
ORDERS AND CONGREGATIONS**

*(March 8, 1922)*

SACRA CONGREGATIO DE RELIGIOSIS

**DECRETUM**

DE QUINQUENNALI RELATIONE A RELIGIONIBUS FACIENDA

Sancitum est in Codice iuris canonici, ut quilibet supremus Moderator sive monasticae Congregationis sive cuiusvis Religionis iuris pontificii quolibet quinquennio, aut saepius si ita ferant Constitutiones, relationem de statu religionis ad Sanctam Sedem mittat.

Ut autem hoc canonum praescriptum ordinate et utiliter effectum detur, haec Sacra Congregatio, re mature perpensa, ea quae sequuntur decernenda statuit :

I. Quinquennia sint fixa et communia omnibus Religionibus, incipiantque a die prima mensis ianuarii 1923.

Relationem itaque exhibebunt :

A) Ex Religionibus virorum :

a) in primo quinquennii anno : Canonici Regulares, Monachi, Ordines militares.

b) in altero : Mendicantes.

c) in tertio : Clerici Regulares.

d) in quarto : Congregationes votorum simplicium tam clericales quam laicales.

e) in quinto : Societates virorum more religiosorum viventium, sine votis aut cum votis privatis.

B) Ex Religionibus mulierum relationem mittent Congregationes, habito respectu ad regionem in qua exstat domus princeps Instituti, seu ubi sedem ex officio habet Moderatrix Generalis, sequenti ratione :

I anno quinquennii : ex Italia, Hispania et Lusitania,

II anno : ex Gallia, Belgio, Hollandia, Anglia et Hibernia,

III anno : ex reliquis Europae regionibus,

IV anno : ex utriusque Americae partibus,

V anno : ex aliis orbis partibus, et insuper Societates mulierum sine votis more religiosarum viventium vel cum votis privatis.

II. Congregationes quae relationem iam forte exhibuerint intra quinque annos praecedentes eum, in quo, ad normam supra descriptam eam mittere deberent intra quinquennium 1923-1927, eximuntur ab ea rursum mittenda pro hac prima vice.

III. In exaranda relatione pro Institutis votorum simplicium prae oculis habeantur quaestiones propositae in Instructione data a S. C. EE. et RR., nunc vero ab H. S. C. reformatae ad Codicis conformitatem, eisque fideliter respondeatur.

IV. Moderatores vero supremi Ordinum Regularium et earum Congregationum etiam votorum simplicium aut Societatum more religiosorum viventium, quae ad relationem mittendam ante Codicis promulgationem

non tenebantur, quoadusque aliter a Sacra Congregatione provideatur, relationem de statu suae Religionis integram et veritati respondentem—super quo eorum conscientia oneratur—diligenter exarare curent ea ratione et forma, quae Instituti naturae aptior videatur; ita tamen, ut ex ea Apostolica Sedes de statu tam materiali quam morali et disciplinari Religionis plenam sibi notitiam comparare queat.

Prima autem relatio, ante alia de actuali statu religionis, contineat notitias historicas de Ordinis aut Congregationis fundatione; et praecipue ea quae spectant ad eiusdem approbationem per Apostolicam Sedem et ad Constitutiones quibus in praesenti regitur, Interna quoque regiminis forma et natura votorum exponatur, et si qua mutatio in hisce facta fuerit decursu temporum aut si qua in Regulae observantia relaxatio, et quadam auctoritate inducta fuerit, declaretur.

Si qua Congregatio peculiare praescriptum habeat de relatione frequentius mittenda in Constitutionibus a Sancta Sede *post Codicis promulgationem revisis aut approbatis*, hoc servandum erit, nullo habito respectu ad ea quae de quinquennio praesens decretum praescribit.

Ss̃mus D. N. Pius Pp. XI in audientia concessa infrascripto P. Abbati Secretario die 25 februarii 1922, praesentis decreti tenorem adprobavit, ab omnibus servari et publici iuris fieri mandavit, contrariis quibuscumque minime obstantibus.

Datum Romae ex Secretaria S. Congregationis de Religiosis, die 8 martii 1922.

TH. CARD. VALFRÉ DI BONZO, *Praefectus*.

L. ✠ S.

MAURUS M. SERAFINI, Ab. O.S.B., *Secretarius*.

## DECREE OF THE SACRED CONGREGATION OF THE COUNCIL REGARDING VOTIVE OFFERINGS AND ALIENATION OF CHURCH PROPERTY

(January 14, 1922)

SACRA CONGREGATIO CONCILII

LAUDEN.

CIRCA DONARIA VOTIVA ET ALIATIONES

DUBIA

Attentis deductis et resolutis in causa Dioecesis N. *Donariorum votivorum*, die 12 iulii 1919 (*A. A. S.*, XI, p. 416), Ordinarius Laudensis ab hac Sacra Congregatione reverenter postulavit infrascriptorum dubiorum solutionem:

I. Utrum ad alienationem rerum utcumque pretiosarum, semper necessarium sit beneplacitum Apostolicum, an possit Ordinarius intra certos summae limites huiusmodi alienationem permittere.

II. Utrum ad alienationem quorumcumque donariorum votivorum requiratur beneplacitum Apostolicum, an possit Ordinarius de eisdem disponere, intra certam summae quantitatem.

III. An ad alienationem donariorem votivorum requiratur beneplacitum Apostolicum, quando ipse oblato donarii in alienationem ultro consentiat.

IV. Utrum mera oblatio doni ad altare vel ad sacram iconem, praesumptionem voti secum ferat, an positive constare debeat donarium ex voto oblatum esse.

V. An in Ordinarii facultate sit, quando Consilium administrationis et Capitulum cathedrale inter se dissentiant, supplere alterutrius consensum, tum in negotio alienationum tum in quovis aequipollenti contractu.

Die 14 ianuarii 1922, Sacra Congregatio Concilii in plenariis Eñmorum ac Revñmorum Patrum comitiis in Palatio Apostolico Vaticano habitis, perpensis omnibus, respondendum censuit :

Ad 1. Ad Pontificiam Commissionem Codicis pro canonibus authenticæ interpretandis.

Ad 2. *Affirmative* ad primam partem ; *negative* ad alteram.

Ad 3. *Affirmative*.

Ad 4. Donarium praesumi votivum nisi de contraria donatoris vel offerentis voluntate aliunde constet.

Ad 5. *Negative*.

Facta autem de praemissis SSñmo Domino Nostro Benedicto PP. XV relatione per infrascriptum Sacrae Congregationis Secretarium, in Audientia postridie habita, Sanctitas Sua datas resolutiones approbare et confirmare dignata est.

D. CARD. SBARRETTI, *Praefectus*.

I. MORI, *Secretarius*.

L. ✠ S.

## THE TENURE OF OFFICE OF MODERATORSHIP OF A RELIGIOUS CONGREGATION IS NOT FOR LIFE, EXCEPT BY APOSTOLIC INDULT

(March 6, 1922)

DE MUNERE SUPREMI MODERATORIS AD VITAM

### DUBIUM

S. Congregationi Religiosorum Sodalium negotiis praepositae subiectum fuit sequens dubium :

‘ An fundatores aut fundatrices Congregationum Religiosarum vel Piarum Societatum, more Religiosorum viventium, qui quaeve munere Supremi Moderatoris aut Moderatricis in sua Congregatione funguntur, ius habeant illud retinendi *ad vitam*, non obstante praescripto Constitutionum, quae durationem muneris praedicti ad certum tempus coarcent et reelectionem eiusdem personae ultra certum limitem prohibeant ? ’

S. Congregatio, re mature perpensa, respondendum censuit : ‘ Negative, nisi apostolicum indultum obtinuerint.’

Facta autem de praemissis relatione SSñmo D. H. Pio divina Providentia Pp. XI, in audientia infrascripto P. Abbati Secretario concessa, die 25 februarii 1922, Sanctitas Sua resolutionem S. Congregationis approbavit et confirmavit ac publici iuris fieri mandavit.

Datum Romae ex Secretaria S. Congregationis de Religionis, die 6 martii 1922.

TH. CARD. VALFRÉ DI BONZO, *Praefectus*.

MAURUS M. SERAFINI, Ab. O.S.B., *Secretarius*.

L. ✠ S.



DECREE REGARDING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, ALFRED PAMPALON, PRIEST OF THE CONGREGATION OF THE HOLY REDEEMER

(February 22, 1922)

SACRA CONGREGATIO RITUUM  
QUEBECEN. SEU LEODIEN.

BEATIFICATIONIS ET CANONIZATIONIS SERVI DEI ALFRIDI PAMPALON, SACERDOTIS PROFESSI E CONGREGATIONE SANCTISSIMI REDEMPTORIS

In Canadensi Americae Septentrionalis regione atque in oppido prope civitatem Quebecensem *Notre-Dame de Levis* nuncupato, die 24 novembris anno 1867, ab honestis piisque parentibus Antonio Pampalon et Iosephina Dorion, ortum habuit eademque die in sacro fonte regeneratus est Dei Famulus Alfridus Pampalon. Nondum sexennis matrem amisit, quae sicut Beatissimae Mariae Virginis cultum in eo specialiter insererat, ita moriens ipsum eidem Deiparae Virgini, tamquam filium amantissimae matri, obtulit et commendavit. Quum pater ad secundas transisset nuptias, et ipse et noverca puerum suavitate morum animique candore habuere carissimum. Succrescens aetate Alfridus frequentare coepit scholam parochialem cum fructu et laude in aemulationem aequalium et admirationem magistrorum. Biennio post, novem circiter annos agens, ut litterarum rudimentis imbueretur, patrium Collegium ingressus est; et anno insequenti ad sacram Synaxim primum devotissime accessit. Naturali ingenio studium ac diligentiam adiungens in variis disciplinis multum profecit, speciatim in sacra doctrina. Prudentia et comitate animos concilians, parvas dissensiones iuveniles componere solebat atque sermones et mores, ubi fieret opus, industria sua moderari satagebat. Orationi assiduus, tempus animis recreandis destinatum saepe saepius in sacello ante Beatae Mariae Virginis simulacrum, effusis precibus, impendebat. Ad poenitentiae tribunal et ad Ssmae Eucharistiae sacramentum frequenter accedebat, absque ulla virtutis ostentatione et quavis humana consideratione despecta. Unde exemplar virtutum et iuvenis angelicus appellabatur. Hisce primis aetatis annis Alfridus operam praecipue navavit disciplinis, quae ad commercium pertinent, putans sibi vitam in statu saeculari ducendam esse. Sed in eius animum religiosae vocationis semen incidere coepit, quando ipse, semel iterumque gravi morbo correptus, sensit ad aliud vivendi genus a Deo esse vocatum. Tunc propositum voto sancivit, cum convalesceret se Congregationem domumque religiosam ingressurum. Quod, opitulante Dei gratia et probante spiritus moderatore, de superiorum consensu et licentia, undeviginti annos natus, in Collegio Ligoriano Pulcriprati (*Beaupré*), rite defecit. Tum, Trudonopolim in Belgio missus, die 8 septembris anno 1886 habitum religiosum induit, ibique, tyrocinio incepto atque laudabiliter expleto, anno sequenti, die 8 septembris, religiosa vota nuncupavit. Exinde Pulcrumiugum (*Beauplateau*) translatus, quod est in Luxemburgo Belgico, in Collegio Congregationis Ssni Redemptoris studiis

philosophicis biennium et theologicis quadriennium transegit, ingenii mediocritatis ipsorumque studiorum difficultatibus superatis per laborem, diligentiam ac praecipue per auxilium divini Spiritus, assidua prece, sanctis operibus ac observantia religiosa imploratum. Interea Ordines minores et maiores per gradus usque ad sacerdotium suscepit, et die quarta octobris anno 1892 devotissime sacris primitus operatus est. Insequente anno 1893, studiis absolutis, ad sacrum ministerium in civitate *Mons* exercendum destinatus, eiusmodi officio multa cum laude fungitur; atque inter cetera munia operariis fratribus spirituales tradit commentationes. Post annum Pulcrumiugum iterum petit, ibique alterum tyrocinium peragit ex Instituto Ligoriana Congregationis, quae suos alumnos ita prioris tyrocinii fervorem renovare atque excitare intendit, simulque illos ad sacerdotalia munera recte agenda instruit ac praeparat per labores, sermones et orationes. Montem reversus, concionibus, confessionibus, aliisque ministeriis et caritatis officiis sedulo incumbens, potissimum in aegrotos et pauperes, opportunum praestitit auxilium sacris expeditionibus suisque sodalibus missionariis. Anno 1894 ad exitum vergente, crudelis morbi signis in lethalem thysim conversis, tentatus, se totum divinae voluntati commisit et acquievit. Medicorum consilio et superiorum iussu salubriorem et nativum aerem respirare curavit in canadensi Pulcriprati collegio, quo a moderatoribus et alumnis desideratus et expectatus pervenit die 15 septembris anno 1895. Quantum potuit, sacris ministeriis suam operam tribuere nisus est; sed, ingravescente morbo, a quovis labore abstinere coactus fuit. Attamen, vires corporis et mentis, licet debilitatas, adhibuit precibus fundendis, libris pietatis legendis atque scribendis, rebusque divinis meditandis, dum morbi cruciatus absque ullo questu patienter ferebat. Sacrum quoque fecit usque prope ad mensem ante obitum, et deinceps, Ssma Eucharistia quotidie refectus, etiam in oratorium se duci rogabat, ibique diu manebat orans et adorans ante Ssmum Sacramentum in tabernaculo asservatum. Tandem, die trigesima mensis septembris anni 1896, cum animam iam ageret, Dei Famulus, Crucifixum in pectore premens et fixis oculis in imaginem Beatae Mariae Virginis *de Perpetuo Succursu*, clara et alta voce, mirantibus adstantibus, Canticum Marianum integre persolvit: et ita, in brevi vitae cursu consummatus, meritis dives e terreno exsilio ad caelestem patriam evolavit.—De eius virtutibus et votorum observantia non est hic loquendi locus. Verum innuere liceat ferventem eius devotionem in Augustissimum Ssmae Trinitatis mysterium et in Dominum nostrum Iesum Christum infantem, patientem, gloriosum et eucharisticum. In Beatissimam Virginem Mariam a pueritia peculiari pietatis affectu ferebatur, eamque studiose colebat atque ab aliis honorari satagebat; illius amore magis incensus ab aureo libello sui Patris legiferi sancti *Alfonsi de Mariae gloriis*. Ecclesiae catholicae et Romano Pontifici addictissimus, obsequium et obedientiam praestitisse fertur, sanam veramque doctrinam ac legem et sacra iura tuendo adversus acatholicos, quos historiae ecclesiasticae studio refutabat. Impotens factus aliis operibus, benignissimum Deum suosque sanctos patronos et mediatores suppliciter exorabat, ut apostolicis consodalium



et missionariorum laboribus uberrimi responderent salutiferi fructus.— Interim, fama sanctitatis Servi Dei, quae in eius vita intra quosdam fines circumscripta lucebat, post obitum magis clara et diffusa, assertis quoque gratiis seu prodigiis aucta, cum christifidelium concursu ad sepulcrum, opem implorantium et patrocinium, Processibus informativis Ordinaria auctoritate constructis in dioecesis Quebecensi et Leodiensi aditum aperuit. Quibus absolutis et Romam ad sacram Rituum Congregationem transmissis, praehabita scriptorum eiusdem Servi Dei revisione et subsequenti declaratione diei 28 aprilis 1920, ‘nihil obstare quominus ad ulteriora procedi possit,’ quum, servato iuris ordine, omnia in promptu essent, ad quaestionem discutiendam de Causae introductione eventum est. Quapropter, instante Rmo P. Claudio Benedetti, Congregationis Ssmi Redemptoris et Causae postulatore, attentis litteris postulatoriis Esmi ac Rmi Dni Cardinalis Ludovici Nazarii Bégin, archiepiscopi Quebecensis, et Sacrorum Antistitum suffraganeorum atque Revmorum Archiepiscoporum et Episcoporum ceterarum Provinciarum Canadensium, rogantibus quoque Rmis Praesulibus Congregationis Ssmi Redemptoris, una cum Rectore maiore et Superiore generali P. Patritio Murray, et clero ac populo urbis *Levis* aliisque illustribus viris ac mulieribus e coetu saeculari et religioso, Esmus et Rmus Dñus Cardinalis Aidanus Gasquet, eiusdem Causae Ponens seu Relator, in ordinariis sacrorum Rituum Congregationis comitiis subsignata die ad Vaticanas aedes coadunatis, sequens dubium discutiendum proposuit: *An sit signanda Commissio introductionis Causae in casu et ad effectum de quo agitur?* Et Esmi ac Rmi Patres sacris tuendis ritibus praepositi, post relationem ipsius Esmi Ponentis, audito R. P. D. Angelo Mariani, Fidei promotore generali, omnibus sedulo perpensis, rescribendum censuerunt: *Affirmative, seu signandam esse Commissionem Introductionis Causae, si Sanctissimo placuerit.* Die -17 ianuarii 1922.

Quibus omnibus Sanctissimo Domino nostro Pio Papae XI per infrascriptum Cardinalem Sacrae Rituum Congregationi Praefectum relatis, Sanctitas Sua rescriptum eiusdem Sacrae Congregationis ratum habuit propriaque manu Signare dignata est Commissionem Introductionis Causae Servi Dei Alfridi Pampalon, sacerdotis professi e Congregatione Ssmi Redemptoris, die 22 februarii 1922.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,  
S. R. C. Praefectus.

ALEXANDER VERDE, *Secretarius.*

L. ✠ S.



**REPROBATION BY THE HOLY OFFICE OF A BOOK BY  
CANON S. LEGUEU, ENTITLED 'UNE MYSTIQUE DE  
NOS JOURS'**

(March 17, 1922)

SUPREMA SACRA CONGREGATIO S. OFFICII

**DECRETUM**

REPROBATIO LIBRI: 'UNE MYSTIQUE DE NOS JOURS'

Eñi ac Rñi Domini Cardinales in rebus fidei et morum Inquisitores generales, in ordinario consessu habito feria iv, die 15 martii 1922, decreverunt: Opus cui titulus: 'Chanoine S. Legueu—*Une mystique de nos jours. Sœur Gertrude-Marie, religieuse de la Congrégation de Saint-Charles d'Angers*' esse reprobandum.

Et insequenti feria v, die 16 eiusdem mensis et anni, Sanct'issimus D. N. Pius divina Providentia Papa XI, in solita audientia R. P. D. Assessori Sancti Officii impertita, relatam sibi Eñorum Patrum resolutionem ratam habuit et publici iuris fieri mandavit.

Datum Romae, ex aedibus S. Officii, die 17 martii 1922.

ALOISIUS CASTELLANO, *Supremae S.C.S. Officii Notarius.*

**DECREE REGARDING PECUNIARY REMUNERATIONS ACCRU-  
ING TO RELIGIOUS FROM MILITARY SERVICE IN THE  
LATE WAR.**

(March 16, 1922)

SACRA CONGREGATIO DE RELIGIOSIS

CIRCA PECUNIAS RELIGIOSIS OBVENIENTES OCCASIONE SERVITII MILITARIS  
PRAESTITI TEMPORE BELLI

**DUBIA**

Sacrae Congregationi Religiosorum Sodalium negotiis praepositae, sequentia dubia pro opportuna solutione subiecta fuere:

I. Utrum religiosi sollemniter professi ad tenorem iuris communis quidquam pecuniarum, quae illis occasione servitii militaris durante bello praestiti obvenerunt, vel obvenient, iure sibi retinere valeant, vel potius eas omnes suo Ordini refundere teneantur.

II. Utrum religiosi sollemniter quidem professi, sed ex indulto Apostolico post professionem nihilominus capaces acquirendi, quidquam pecuniarum, de quibus in primo dubio, suas facere valeant absque assensu et licentia expressa sui Superioris maioris.

III. Utrum religiosi simpliciter professi, sive in perpetuum sive ad tempus, quorum constitutiones excludunt post professionem omnem ulteriorem acquisitionem bonorum temporalium, teneantur dictas pecunias omnes suae Religioni tradere.

IV. Utrum religiosi quomodocumque simpliciter professi in perpetuum vel ad tempus, sive in Ordine sive in Congregatione, quorum

constitutiones non obstant, de pecuniis *titulo stipendii (le solde)* acceptis quidquam suum facere valeant, vel potius quidquid post eorum dimissionem ex exercitu superfuerit, respectivae Religioni tradere teneantur.

V. Utrum pensio vitalitia data ob mutilationem vel debilitationem in bello perpassam religiosis simpliciter professis, vel iis de quibus in can. 673 § 1, aut demum iis quorum vota vel promissa suspensa manebant, pertineat ad respectivam Religionem aut Societatem.

VI. Utrum emolumenta pecuniaria, ob decus militare (*la médaille militaire, la croix de la légion d'honneur*) in bello reportatum obrenientia, pertineant ad ex-milites aut potius ad Religionem.

VII. Utrum retributio singulis militibus in actu eorum dimissionis tributa tamquam sollemne publicae gratitudinis signum (*la prime de la démobilisation*) pertineat ad Religionem.

VIII. Utrum qui de pecuniis occasione belli perceptis contra superiores resolutiones iam disposuerint etiam in favorem tertii, teneantur ad restitutionem.

Porro Eminentissimi Patres in plenario coetu ad Vaticanum habito die 24 februarii 1922, re mature perpensa, ad proposita dubia respondendum censuerunt :

Ad I. *Negative* ad 1<sup>am</sup> partem ; *affirmative*, ad 2<sup>am</sup>.

Ad II. *Negative*.

Ad III. *Affirmative*, quoad religiosos qui tempore servitii militaris votis ligati erant ; *negative*, quoad ceteros.

Ad IV. Si agatur de iis qui tempore servitii militaris votis adstricti erant : *negative* ad 1<sup>am</sup> partem, *affirmative* ad 2<sup>am</sup> ; si vero de iis quorum vota cessarunt, *affirmative* ad 1<sup>am</sup> partem ; quoad alteram vero : aequam compensationem suae Religioni tradant.

Ad V. Quoad religiosos tempore servitii militaris votis obstrictos : pertinet ad Religionem ; quoad ceteros : pertinet ad personam, quae tamen tenetur eam suo Instituto tradere quamdiu in eo permaneat.

Ad VI. *Negative* ad 1<sup>am</sup> partem ; *affirmative* ad 2<sup>am</sup>, nisi de iis agatur qui votis non erant obstricti tempore belli.

Ad VII. *Affirmative* ; nisi tempore belli votis ligati minime fuerint.

Ad VIII. *Affirmative* ; nisi religiosus ex permissione Superioris, rationabiliter praesumpta, egerit.

Facta autem de praemissis relatione Ssño D. N. Pio Div. Prov. Pp. XI ab infrascripto P. Secretario S. Congregationis, in audientia habita die 25 februarii 1922, Sanctitas Sua resolutionem EE. Patrum approbare et confirmare dignata est.

Datum Romae, ex Secretaria S. Congregationis de Religiosis, die 16 martii 1922.

L. ✠ S.

TH. CARD. VALFRÉ DI BONZO, *Praefectus*.  
MAURUS M. SERAFINI, Ab. O.S.B., *Secretarius*.

# PRIVILEGES ATTACHING TO THE CELEBRATION OF THE VOTIVE MASS 'DE PROPAGATIONE FIDEI' IN EACH DIOCESE ONCE A YEAR

(March 22, 1922)

SACRA CONGREGATIO RITUUM

DE CELEBRATIONE MISSAE VOTIVAE PRO FIDEI PROPAGATIONE SEMEL IN  
ANNO IN QUALIBET DIOECESI

*Beatissimo Padre,*

La Commissione per i festeggiamenti del terzo centenario della S. Congregazione di Propaganda, presieduta dall'Eŕmo Cardinale Prefetto della medesima, supplica umilmente la Santità Vostra perchè voglia benignamente disporre che in ogni diocesi sia celebrata una volta l'anno, in giorno da stabilirsi dai rispettivi Ordinari, la Messa votiva *de Fidei Propagatione*, nell'intento di eccitare così maggiormente il clero a favore delle sacre missioni ed ottenere dal Signore gli aiuti necessari per il maggior sviluppo delle medesime.

## ROMANA

Sanctissimus Dominus Noster Pius Papa XI, his precibus ab infra-scripto Cardinali Sacrae Rituum Congregationi Praefecto relatis, benigne annuit pro gratia iuxta petita, ita tamen, ut praedicta Missa votiva *de Propagatione Fidei* cum *Gloria* et *Credo* celebrari possit semel in anno diebus ab Ordinario cuiusque loci designandis, exceptis tamen Festis duplicibus I et II classis, Dominicis maioribus, necnon Octavis I et II ordinis, Feriis et Vigiliis quae sint ex privilegiatis: servatis Rubricis. Contrariis non obstantibus quibuscumque. Die 22 martii 1922.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,  
S. R. C. Praefectus.

L. ✠ S.

ALEXANDER VERDE, *Secretarius.*

# DECISION OF THE SACRED CONGREGATION OF THE COUNCIL REGARDING THE POWER OF THE ORDINARY TO DIVIDE CERTAIN PARISHES

(January 14, 1922)

SACRA CONGREGATIO CONCILII

UTINEN

DISMEMBRATIONIS PAROECIARUM

*Die 14 ianuarii, 1922*

SPECIES FACTI.—Archiepiscopus Utinensis ex iusta et canonica causa partes territorii quarundam paroeciarum nuper dismembravit, easque una cum adnexis fidelibus ac decimarum dominicalium iuribus perpetuo aliis finitimis paroeciis univit, remanente tamen paroeciis dismembratis sufficienti reddituum portione. Modo idem Archiepiscopus et alias id



genus dismembrationes, bono animarum postulante, peragere intendit ; sed eius Capitulum cathedrale hac de re exquisitum autumat, id per Ordinarium iure proprio fieri haud posse, quum ex canone 1422 C. I. C. 'uni Apostolicae Sedi reservetur dismembratio, quae, detractis bonis beneficialibus fiat, quin novum erigatur beneficium.'

Quamvis Utinensis Archiepiscopus innixus alteri canoni 1427 in contrariam abeat sententiam, ad omne dubium tollendum atque ad tutius procedendum, ab hac S. Congregatione suppliciter postulavit authentice declarari, utrum Ordinarius enunciatis dismembrationes propria auctoritate agere possit, an e contrario Apostolica facultate indigeat ; quo postremo in casu petiit praeterea sanationem quoad praeteritum atque Apostolicum indultum ad similes dismembrationes posthac peragendas.

SYNOPSIS DISCEPTATIONIS.—Ad recte assequendam vim can. 1422 in concordia cum can. 1427 itemque cum can. 1500, qui vel prima facie ad casum quo de agitur facere videtur, oportet canonicam *dismembrationis* notionem praemittere. Iam ante editum Codicem ad rem animadvertebat cl. Wernz, *Ius decretalium*, vol. II, tit. XIII, n. 269 : '*Dismembratio* beneficii ecclesiastici *sensu stricto* habetur, si, manente unitate beneficii, pars, *substantiae* bonorum uat saltem reddituum beneficialium ab eo in perpetuum separatur et sine ulla novi beneficii erectione iam existenti alteri beneficio vel causae piae vel fabricae ecclesiae indigenti applicatur. Quae dismembratio reducitur ad *alienationem bonorum ecclesiasticorum* ex causa necessitatis vel evidentis utilitatis ecclesiae factam. Quare eadem requiritur competentia Superiorum ecclesiasticorum, aequitas causarum, conditionum et solemnitatum necessitas v. g. *beneplaciti Apostolici* quoad res *pretiosas* alienandas atque in aliis alienationibus bonorum ecclesiasticorum. At vix admitti potest antiquorum et recentiorum canonistarum sententia, in beneficiis inferioribus v. g. parochialibus, sed non in favorem beneficiorum *simplicium*, huiusmodi dismembrationem generatim *ab Episcopo* absque beneplacito Sedis Apostolicae fieri posse. Nihil enim efficitur, si quis provocet ad argumenta ex antiquatis capitibus iuris Decretalium v. g. cap. 10, X, de praeb. III, 5, petita. Nam saeculo decimo quinto a Paulo II Constit. *Ambitiosae*, de alienatione bonorum ecclesiasticorum novae sanctiones publicatae sunt. Neque urgeri potest altera ratio in alienationibus rerum *pretiosarum* inter ipsa instituta ecclesiastica non requiri beneplacitum Sedis Apostolicae. Nam haec opinio cum iteratis decisionibus S. C. C. conciliari nequit ; argumentum vero ex *principali*, sed tantum *partiali* fine Constit. *Ambitiosae* petitum, scilicet impediendi transitum bonorum ecclesiasticorum ad usus profanos, ex sese inefficax est.' Verum ab ea specie, pro qua scriptor iste necessitatem vindicat beneplaciti Apostolici prouti postea statuta est can. 1422, idem subinde distinguit *dismembrationem latiore sensu*, his verbis : 'Cui dismembrationi *affinis* est *separatio partis territorii et populi* ab uno officio ecclesiastico, quae, sine novi officii ecclesiastici erectione, cum alio officio ecclesiastico iam existente coniungitur.' Et hanc ex contrarietate rationis, quia nimirum aequiparari nequit alienationi directae bonorum ecclesiasticorum, Episcopis explicite

docet esse permissam. Eamdem doctrinam concinne perstringebat Oietti *Synopsis*, s. v. *Dismembratio*.—‘Dismembratio beneficii ecclesiastici *stricto sensu* est subtractio partis bonorum beneficialium vel reddituum ab aliquo beneficio existente et in sua substantia permanente, quae in perpetuum addicantur alteri beneficio vel causae piae sine novi beneficii, erectione . . . Reducitur ad *alienationem bonorum ecclesiasticorum*; quare ad eam faciendam requiruntur eadem causae et solemnitates, quae ad alienationem bonorum ecclesiasticorum iuris praescripto necessariae sunt et inter alia *beneplacitum Sedis Apostolicae*. Schmalzgr., etc.’

‘Dismembrationi strictae dictae *affinis* est ea, quae, aliquando etiam dicitur *dismembratio partialis*, et consistit in separatione partis territorii et populi ab uno officio ecclesiastico ut annectatur alteri officio ecclesiastico praeexistenti, ut quum pars populi alicuius paroeciae addicitur alteri paroeciae *Eam facere possunt illi, qui facultatem habent erigendi* ea officia, de quibus agitur; hinc, si quaestio est de episcopatibus, solus Romanus Pontifex; si autem *de paroeciis* agitur, non solus Romanus Pontifex (cfr. S. C. Consist. in Placent. 15 mart. 1909, sed etiam *Episcopus est competens* (S. C. Concil. 23 april. 1864; in Syrac. 28 Mart. 1903), verum ex gravi causa et servatis legitimis solemnitatibus.’ Itaque, ex hac doctrina, probe distinguenda erit dismembratio proprie dicta—cuius obiectum directum et exclusivum sunt bona beneficii, quaeque proinde indolem seu rationem habet mere *oeconomicam* et ideo communiibus legibus de alienatione bonorum subiacet—a dismembratione minus propria, cuius obiectum est pars territorii, quaeque proinde rationem seu indolem mere *moralem, iurisdictionalem seu disciplinarem* habet, eiusdem generis ac erectio et suppressio, ac propterea iisdem facultatibus erigendi et supprimendi plane contineri videtur, iuxta notissimam regulam: ‘Cui maius conceditur, et minus concedi videtur.’ ‘Non debet cui plus licet, quod minus est, non licere.’ Ulp., l. 21, ff. de *reg. iur.*, 4, 17. Nec obstat quod per accidens, cum hac territorii separatione etiam bonorum seu proventuum aliquam imminutionem, is, de cuius iurisdictione territorium erat, persentire debeat; quum id non directe et exclusive intendatur, sed necessario permitti debeat, iuxta effatum: ‘Accessorium naturam sequi congruit principalis;’ cap. 42, de *Reg. Iur.*, in VI (V, 12).

Hanc vero doctrinam ultro recepit ac pro more expolivit nuper datus Codex iuris canonici.

Ex canone enim 1421 habetur *divisio beneficii* ‘cum ex uno, duo vel plura beneficia fiant; *dismembratio*, cum pars territorii aut bonorum alicuius beneficii ex eodem detrahatur et alii beneficio vel causae piae aut ecclesiastico instituto assignatur.’

Canon autem 1427 non solum attribuit Episcopis ius peragendi *divisionem beneficii seu paroeciae* hisce verbis: ‘possunt etiam Ordinarii ex iusta et canonica causa paroecias quaslibet . . . dividere, vicariam perpetuam vel novam paroeciam erigentes,’ verum etiam *dismembrationem territorii beneficii seu paroeciae*, aliis verbis subsequentibus: ‘aut earum territorium dismembrare,’ quin novum erigatur beneficium seu paroecia.

Contra, canone 1422 reservatur Apostolicae Sedi tantum *dismembratio*



*bonorum beneficii seu paroeciae*, nempe 'quae detractis bonis eneficialibus fiat quin novum erigatur beneficium.' Ratio huius reservationis Apostolicae non videtur, hodie, proprie in eo consistere quod in casu agatur de vera alienatione bonorum ecclesiasticorum; quia secus eam Ordinarii, saltem ad tramitem iuris Codicis, vi canonis 1532, usque ad summam lib, 30,000 peragere valerent. Ex adverso id repetendum videtur—praeterquam ad praecavendos abusus inde forsitan orituros, ne scilicet ut unum adornetur altare expolietur alterum—ex eo quod in themate agitur de alienatione *absque compensatione seu pretio*, idest de vera bonorum ecclesiasticorum *donatione*, cui saepius obstat contraria fundatorum vel oblatores voluntas, ad quam supplendam minime pro-tenditur Ordinarius potestas.

Quum itaque dismembrationes ab Archiepiscopo Utinensi peractae non sint beneficiales sed territoriales, idest reducuntur ad veras delimitationes finium paroecialium, non videtur ambigendum ipsas iuxta tenorem canonis 1427 esse in eiusdem Ordinarii potestate. Hoc enim canone iam definitive explosa censi debet contraria opinio Fagnani, Bouix, aliorumque severiorum, quam tenuisse videtur etiamnum Rota, in Annecien., 5 febr. 1918; Derthonen., 31 ian. 1919, etc, iuxta quos haec dismembratio fieri non posset ab Episcopo, hac obstante causa, quod fines *certi* paroeciarum, utpote ad ius publicum pertinentes, iam non nisi a Suprema Auctoritate immutari valeant (cfr. c. 1509, 3).

Nec in contrarium opponi posse videtur simultanea decimarum dismembratio; nam haec non nisi secundo et per accidens subsequuta est dismembrationem ipsius territorii, dum canone 1422 reservatur S. Sedi dismembratio tantum bonorum beneficii seu paroeciae, quin simul territorium dismembretur. Praeterea, ut adnotat Archiepiscopus Utinensis in primis litteris diei 7 iunii 1921 'tratterebbesi nel caso di stralcio di decime domenicali, pagate precisamente dagli abitanti del territorio dismembrato e unito all'altra parrocchia, i quali difficilmente si adatteranno a pagare alla parrocchia dalla quale per ragioni canoniche sono stati divisi.' Denique decimae de quibus agitur sunt parvi momenti, quum idem Archiepiscopus in postremis litteris diei 3 decembris 1921 haec subdat: 'Le frazioni già smembrate e unite alle altre parrocchie coll'attribuzione dei rispettivi quartesi, per la quale chiedeva sanatoria nell'ipotesi che avessi ecceduto la mia competenza ordinaria, sono quelle di Soleschiano, tolta a Pavia di Udine e unita a Marzano, e quella di Casanova tolta a S. Margherita e unita a Passons. Soleschiano dava a Pavia d'Udine un quartese in media di un quintale di frumento e di due quintali di granturco. *Una miseria*, come diceva lo stesso parroco di Pavia, *che non bastava neppure a compensarlo della spesa del cavallo*. Le cinque case di Casanova aggregate a Passons davano a S. Margherita in media un quintale di frumento e dodici quintali circa di granturco, computando anche i campi rimasti al di là del nuovo confine e sotto la giurisdizione di S. Margherita. La terza frazione non ancora smembrata e che sarebbe da dismembrarsi dalla parrocchia di Madrisio dietro ripetute insistenti richieste die frazionisti a motivo della grande lontananza, sarebbe Cornazzais da unirsi a Varmo: e questa non dà che il quartese del



piccolo suo territorio (ab. 250), che si riduce ad alcune centinaia dilire, mentre al parroco rimane il quartese di altre quattro grosse frazioni.'

Ideo, nec videtur necessarium in hac facti specie provocare ad can. 1500 statuentem: 'Diviso territorio personae moralis ecclesiasticae ita ut *illius pars alii personae morali uniatur* vel distincta personam oralis pro parte *dismembrata* erigatur, etiam bona communia quae in commodum totius territorii erant destinata, et aes alienum quod pro toto territorio contractum fuerat, *ab auctoritate ecclesiastica, cui divisio competat*, cum debita proportionem ex bono et aequo dividi debent etc.' Etenim hic canon agit de bonis *communibus* totius territorii ex quo fit dismembratio, quemadmodum patet etiam ex tenore canonis 1427 § 3; dum decimae in themate habendae sunt uti bona propria ad partem tantum territorii dismembrati spectantia; et ideo necessario sequuntur territorium cui accedunt.

Quare, etc.

RESOLUTIO.—Propositis itaque dubiis:

I. *An loci Ordinario absque beneplacito Apostolico competat dismembratio paroeciarum in casu.*

Et quatenus *negative*:

II. *An et quomodo, praeter sanationem quoad praeteritum, concedi possit facultas peragendi dismembrationem aliarum paroeciarum in casu.*

Sacra Congregatio Concilii, in plenariis Eñorum ac Revñorum Patrum comitiis, die 14 ianuari 1922 in Palatio Apostolico Vaticano habitis, respondendum censuit:

Ad I. *Affirmative.*

Ad II. Provisum in primo.

Facta autem postridie de praemissis SSño Dño Nostro Benedicto Div. Prov. PP. XV relatione per infrascriptum Sacrae Congregationis Secretarium, Sanctitas Sua datam resolutionem approbare et confirmare dignata est.

I. MORI, *Secretarius.*

## LETTER OF PIUS XI TO THE MODERATOR-GENERAL OF THE CARMELITES ON THE OCCASION OF THE SIXTH CENTENARY OF THE PROMULGATION OF THE 'SABBATINE PRIVILEGE'

(March 18, 1922)

### EPISTOLAE

AD R. P. ELIAM MAGENNIS, MODERATOREM GENERALEM ORDINIS CARMELITARUM, LABENTE SAECULO SEXTO EX QUO 'PRIVILEGIUM SABBATINUM' VULGATUM EST, RELIGIONEM IN B.M.V. DE MONTE CARMELO IMPENSE INCULCAT.

Dilecte filii, salutem et apostolicam benedictionem.—Petis tu quidem a Nobis ut, labente saeculo sexto ex quo *Sabbatinum Privilegium* vulgari coepit in Ecclesia, religionem in Virginem Mariam a Monte

Carmelo et laicorum sodalitates quae a Virgine eadem nuncupantur, omnibus quotquot sunt per orbem catholicis commendemus. Hisce iisdem litteris ac libenter admodum id facimus. Almam enim Dei Matrem, quam a pueris amamus impense, placet hoc etiam demereri pietatis testimonio atque ea auspice initia ordiri Pontificatus Nostri. Nec diu commorandum Nobis est in commendandis sodalitatibus, quas et Virgo ipsa commendat liberalitate sua, et Praedecessores Nostri plurimis cumularunt gratiis, et actiosa caritas Religiosorum Carmelitarum tam late per orbem tamque ubere cum fructu propagavit. Satiус ducimus eos hortari qui sodalitatibus iisdem nomen dederunt, ut perseveranti studio haereant iis omnibus quae praescripta sunt ad lucrandas concessas Indulgentias in primisque maximas illas quae Sabbatinae dicuntur. Diligentes enim se diligit Virgo, nec quisquam sperare iure potest se eam habiturum adiutricem in morte, nisi in vita eius inierit gratiam tum abstinendo a culpa, tum quidpiam praestando quod cedat in eiusdem honorem.

De delatis officiis memorem tibi profitemur animum, ac caelestium conciliatricem munerum Nostraeque testem benevolentiae, apostolicam benedictionem tibi, dilecte fili, religiosi viris quibus praeceps iisque omnibus qui sunt ex sodalitatibus quas supra memoravimus, peramanter in Domino impertimus.

Datum Romae apud Sanctum Petrum, die XVIII martii anno MCMXXII, Pontificatus Nostri primo.

PIUS PP. XI.

## DECREE FOR THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, TERESA EUSTOCHIO VERZERI, FOUNDRRESS OF THE DAUGHTERS OF THE SACRED HEART

(March 31, 1922)

SACRA CONGREGATIO RITUUM  
ROMANA SEU BERGOMEN.

BEATIFICATIONIS ET CANONIZATIONIS VEN. SERVAE DEI TERESIAE  
EUSTOCHIO VERZERI, FUNDATRICIS FILIARUM SACRI  
CORDIS IESU.

SUPER DUBIO

*An constet de virtutibus theologalibus, Fide, Spe et Caritate in Deum et proximum, nec non de cardinalibus, Prudentia, Iustitia, Fortudine et Temperantia earumque adnexis, in gradu heroico, in casu et ad effectum, de quo agitur?*

Multae quidem in hac Causa excitatae inde ab initio fuerunt difficultates. Quae si cui fortasse graves adeo videri potuerint, ut Causae ipisus arduum sane incertumque portenderent exitum, id, ceu valde

proclive est coniectare et arguere, factum exinde fuit, quod scilicet eadem perpensae sunt difficultates seorsim ab universa praefatae venerabilis Ancillae Dei Teresiae Eustochio Verzeri vita, et a peculiari praesertim, quod sortita illa fuerat, ingenio nec non cunctis nondum bene compertis et exploratis adiunctis, quibuscum, uti vere certoque contigerant, nexa et colligata manent facta, unde obiiciendi sumpta fuerat materies. Quapropter huc quum primae spectaverint responsiones, quas ad primum editas animadversiones, alterius quoque Patroni valido efficacique sibi adscito auxilio, concinnandas satagit Defensio, incommodorum mole, quibus impedita nimis nimisque fatigata exterius apparebat, non modice levari coepta est Causa. Quae idcirco eodem pergens itinere, eo usque fauste feliciterque est subinde progressa, ut vel ipsae, quae ex adverso oppositae fuerant difficultates, dum, prout earum fert natura earumque sibi proposuerat auctor, pervestigandae et acquirendae veritati magnopere inservierunt, apta insimul ministraverint arma, quibus ex inito certamine superior evaderet Defensio illudque cum victoria concluderet.

Equidem, de venerabilis Teresiae virtutibus quum e proposito edisserunt testes, a prima exorsi eiusdem Servae Dei aetate, quaedam in medium illi proferunt quae, externo licet ex cortice impune praetermitti posse viderentur, penitius tamen inspecta pondus suum pandunt atque momentum. Ita, puerascebat adhuc Teresia; siquidem vix quinque nata erat annos, quum, quodam festo die prolapsa est in terram totaque, qua induebatur, luto nova aspersa est vestis, eamque exuens, gravissima haec christianaeque sapientiae plena fertur protulisse verba: *Ecco che sono le vanità del mondo!* (Summar., pag. 35). Sub idem pariter tempus quinquennis namque aut saltem sexennis erat, quum, pia matris suasu, ad sacramentum Poenitentiae primum accessit; si quae autem, ea in aetate, esse tunc poterant illius admissa, multis cum lacrymis confessa est sacerdoti, qui sancti Aloisii Gonzagae nomine eam dilaudavit. Ast, laudem hanc aegre admodum tulit planeque a se reiecit Teresia; neque ad confessarium eundem, qui tantum sibi non dubitavit tribuere praeconium, amplius est reversa; sibi posthac selegit quoque familiae suae confessarium, sacerdotem Iosephum Benaglio, Bergomensis cathedralis ecclesiae canonicum illiusque Seminarii rectorem (Ibid., pagg. 304-405). Parva quidem ista sunt, sed sagaci expertoque viro sat firmiter perhibent argumentum excellentis sublimisque illius operis, quod in Teresia maturime perficere aggressa fuerat divina Gratia, cui, sua ex parte, advigilanti erectoque animo cooperari inde a pueris assuescebat. Teresia adeo, ut iam nunc, sicut inclusam semine, futuram prospicere liceat ac demirari eiusdem sentiendi agendique rationem atque peculiare sanctitatis genus, ad quod eam delegerat Deus.

Revera, vixdum Teresia, quae interim adoleverat, a nuper memorato suimet confessario, sacerdote Iosepho Benaglio, accepit, huius neptem, nomine Virginiam Simoni, Benedictinarum a sancta Grata coenobium esse ingressam, sortis eiusdem compotem fieri valde concupivit. Quocirca, generose abiectis commodis mundanisque spretis illecebris, quae e conspicuo diviteque gentis suae statu copiose manabant, quod tantopere exoptaverat, est assecuta, quamvis magnae atque cito eam



invenerint aerumnae, quae, ut provisum a Deo erat, venerabilem Teresiam, quoad inter homines est diversata, ferme oppleverunt, vitaeque ipsius praecipuam veluti impresserunt notam. Vix enim attinet dicere quae quotque eidem, ob trinum asceterii sanctae Gratae ingressum et egressum, perferenda fuerint convicia, obtrectationes, repugnantiae, contradictiones, molestiae aliaque generis eiusdem, quae tantum abfuit, ut vim suam remitterent multoque minus desinerent, quin potius magis magisque excreverunt in dies, praecipue quum de nova condenda et gubernanda actum est sodalitate; cunctisque tandem, tamquam cumulus, comitalis accessit morbus, quo per quatuor postremos vitae annos divexata fuit acerbe. Iamvero quum in hoc, quod, cuiusdam instar incruenti martyrii, subeundum Ancillae Dei fuit per integrum paene aetatis suae spatium, eximium illa, oculatis enarrantibus et admirantibus testibus, exhibuerit exemplum humilitatis, patientiae, fortitudinis et obedientiae conscientiae suae moderatoribus; quaeque interea muneris sui conditionisque propria erant, mira constantia et fidelitate observare et custodire perrexerit: apta atque idonea suppetunt, hoc ipso, elementa, quibus, ipsam Ancillam Dei adeptam fuisse sibi heroicae virtutis meritum atque laudem probatur et patescit.

Neque, hac semel iuridice confecta praestitutaque probatione, perturbare eam valent suoque e loco dimovere quae contra facere, ex eisque difficilem sibi proponi concertationem ipsimet, disceptationis exordio arbitrati fuerant actores. Haec sane, sive in scriptis Servae Dei suum nanciscuntur fundamentum, sive in studio partium, in quas scissus reperiatur tunc temporis Bergomensis clerus. E scriptis autem nonnullae prostant allataeque sunt Servae Dei epistolae, quas ad subiectas sibi sorores identidem dare curabat; in eisque si quando quaedam occurrunt, quae facile probari haud posse prima fronte apparent, ex eo hoc accidit, quod absoluta prorsus ratione eadem accipiantur. Verum, si, uti oportet, personarum, ad quas mittebantur epistolae, aequa ratio habeatur, planum tunc fit atque perspicuum non de principiis rem esse in abstracto propositis, sed de quibusdam peculiaribus opportunisque monitis, quae venerabilis Teresia eisdem sororibus dare muneris sui esse ducebat pro diversa earum indole spiritusque necessitate, in qua singulas versari ipsa probe noverat Ancilla Dei. Hisce aliae succedunt epistolae, in quibus, quos acerbos patiebatur angores suis venerabilis Teresia confessariis aperiebat, quibusque Servae suae Deus periculum facere optaverat; in eoque victrix illa merebatur discedere, quotidie et ubertim proficiendo in humilitatis virtute, illuc usque progrediens, ut, coram Deo constituta, nihil in semetipsa, praeter defectus, imperfectiones et peccata cogeretur agnoscere. Quo ex capite eiusdem pensandae sunt iustoque pretio existimandae notae illae haesitationes et anxietates, quae eam inquietam adeo tenebant atque sollicitam, quemadmodum cuncti suasum sibi habuerant eius confessarii, ipsique certiores fieri potuerant testes, qui intima illius usi erant consuetudine, suisque externa facta, de quibus tantum iudicat Ecclesia, inspexerant oculis. Quod si non aequae omnes e Borgomensi clero eandem de Teresia foverint opinionem, id potiusquam ipsam Teresiam, eiusdem respiciebat spiritus magistros

conscientiaeque moderatores, utpote qui sibi debito non habebantur in honore ab iis potissimum ex eodem Bergomensi clero, qui novas minusque tutas sectabantur doctrinas; eosque proinde iniuste temereque egisse haud ita multo post probavit eventus; quandoquidem Caietanus Benaglio, Petrus Aloisius Speranza, Alexander Valsecchi et Hieronymus Verzeri ad episcopalem evecti sunt dignitatem, ipsamque Bergomensem aliasque finitimas non mediocri cum laude neque parvo cum fructu administrarunt Ecclesias.

Utraque itaque, positiva nempe et negativa, seu indirecta, heroicarum virtutum probatione, e praescripto iuris, allata, absolvi potuit quaestio, quae, abhinc sexennium, heroicis super virtutibus fuerat instituta, tribus de more Congregationibus; antepraeparatoriam quippe et praeparatoriam, quae praecesserant, generalis subsecuta est Congregatio quae, die decima quarta superioris mensis martii, coram Sanctissimo Domino nostro Pio Papa XI coacta fuit. In qua a Reverendissimo Cardinali Raphaële Merry del Val, Causae Relatore, sequens ad discutiendum propositum est dubium. *An constet de virtutibus theologalibus, Fide, Spe et Caritate in Deum et proximum, nec non de cardinalibus, Prudentia, Iustitia, Fortitudine et Temperantia earumque adnexis venerabilis Servae Dei Teresiae Eustochio Verzeri, in gradu heroico, in casu et ad effectum, de quo agitur?* Omnes, qui convenerant quum Reverendissimi Cardinales tum Patres Consultores suas quisque ex ordine aperuerunt sententias; quibus tamen intento laetoque animo exceptis et perpensis, Sanctissimus Dominus noster supremum Sibi reservavit iudicium, cunctosque, qui aderant, ut communes fervidasque funderent Deo preces, interim est adhortatus, praesidium et lumen a Patre luminum impetraturus. Quumque decretoriam sententiam Suam patefacere statuisset, hodiernam designavit diem Dominicam Passionis; ideoque, divina Hostia ferventer oblata, ad Vaticanas aedes arcessiri iussit Reverendissimos Cardinales Antonium Vico, Episcopum Portuensem et S. Rufinae, sacrae rituum Congregationi Praefectum, et Raphaëlem Merry del Val, Causae Relatorem, una cum R. P. Angelo Mariani, Fidei Promotore generali, meque insimul infrascripto Secretario, eisque adstantibus, solemniter pronuntiavit: *Constare de virtutibus theologalibus, Fide, Spe et Caritate in Deum et proximum, nec non de cardinalibus, Prudentia, Iustitia, Fortitudine et Temperantia earumque adnexis venerabilis Servae Dei Teresiae Eustochio Verzeri, in gradu heroico, in casu et ad effectum, de quo agitur.*

Hoc autem decretum publici iuris fieri, et in acta sacrorum rituum Congregationis referri mandavit postridie Kalendas apriles anno MCMXXII.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,  
S. R. C. Praefectus.

L. ✠ S.

ALEXANDER VERDE, *Secretarius.*



**DECREE REGARDING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, PETER CASANI, PRIEST OF THE CONGREGATION OF CLERICS-REGULAR OF THE MOTHER OF GOD**

(March 22, 1922)

SACRA CONGREGATIO RITUUM  
ROMANA SEU LUCANA

BEATIFICATIONIS ET CANONIZATIONIS SERVI DEI PETRI CASANI, SACERDOTIS PROFESSI E CONGREGATIONE CLERICORUM REGULARIUM PAUPERUM MATRIS DEI SCHOLARUM PIARUM

Lucana in urbe, una eademque die 8 septembris anno 1570 natus et sancto baptismi lavacro ablutus est Dei Famulus Petrus Casani. Parentes habuit Gasparem et Elisabetham Casani, genere, censu et pietate claros. Vir autem, uxore defuncta, meliora charismata secutus, Congregationem clericorum regularium a Matre Dei ingressus, atque in ea usque ad senectutem perseverans, sancte vixit et obiit. Petrus autem, optima indole praeditus, a primaeva aetate, religionis, gravitatis et solertiae ac fervoris specimen dedit. Studiosus ac pius in Deum, misericors ac liberalis in pauperes, ecclesias atque sacra devote ac libenter frequentabat, vitamque ducebat illibatam. Inter cetera, uti fertur, a pravis condiscipulis tentatus ac in disermine positus virtutis amittendae, e fenestra in praecipitem fugam se coniecit atque ab utroque animae et corporis periculo, Dei ope, integer et incolumis evasit. Perspicaci, quo pollebat, ingenio, assiduoque studio, litteris latinis, sanae philosophiae et medicinae arti et scientiae sedulam navavit operam in athenaeo Pisano. Musicam quoque didicit et organi sonitu sacras functiones divinasque laudes in ecclesia potissimum franciscana comitatus est. In festo die Epiphaniae post Missam cui inservierat Petrus, quadam visione ipse recreatus fuisse perhibetur Pueri Iesu, qui collo Servi Dei torquem auream instar nobilis catenae, circumposuit, ipsumque spiritali luce et arcana voce invitasse ad perfectam vitae et passionis suae imitationem. Unde memor tanti beneficii, illam composuit laudem quae incipit: *Dolce catena*, quamque ipse dulciter et iucunde decantare solebat, dum totis suis viribus Christo Deo adhaerere gaudebat. Verrente anno 1594, die 16 augusti, propensa animi voluntate ac libertate, nomen dedit Congregationi religiosae a Matre Dei, in Conlegio Sanctae Mariae, Cohortis Landinae, Lucae. Beatus Ioannes Leonardi, illius Congregationis fundator, suum alumnum Petrum valde aestimavit ac dilexit, eumque in socium et a secretis sibi adscivit in visitatione Apostolica monachorum Vallis Umbrosae in Hetruria. Tyrocinio laudabiliter peracto, Dei Servus, Romam missus, in Conlegio Romano theologicis disciplinis diligenter incubuit atque praeceptorem habuit Ven. Robertum Bellarmino et condiscipulum Sanctum Aloisium Gonzaga. Lucam reversus, anno 1600, religiosa vota simplicia nuncupavit et, sacerdotio insignitus, sacrosanctum Missae sacrificium prima vice obtulit Altissimo. Ibidem auctor exstitit et primus praefectus Congregationis Sanctae Mariae ad



Nives pro selectis iuvenibus ; sacrosque sermones e suggestu ad populum faciebat, cum subsequente fama docti ac pii praeconis. Elapso decennio, iuxta regulas Sodalitatis a Matre Dei, anno nempe 1604, die 20 iulii, Dei Famulus solemnem professionem emisit coram successore Patris Fundatoris et moderatore generali P. Alexandro Bernardini. Hic quoque, ad exemplum sui antecessoris, Petrum aestimatione et amore prosecutus, Romam secum duxit, eiusque operam valde utilem in gravibus negotiis expediendis adhibuit, commisso eidem officio secretarii generalis. In hac urbe Dei Famulus documenta et exempla Sancti Philippi Neri recentia aemulatus, confessarius, concionatur, educator optimus proximorum saluti consuluit per mirabiles peccatorum conversiones et per puerorum ac iuvenum christianam instructionem. Anno aetatis suae quadragesimo Romae degentem novit Iosephum Calasantium, qui Scholarum Piarum Institutum pueris et adolescentibus christiano more erudiendis condere satagebat, et ne novae Familiae religiosae auctoris ac fundatoris speciem sumeret, exoptabat ut suum Institutum cum altero Lucensi iam existente, a Matre Dei nuncupato, coniungeretur. Voti compos Calasantius effectus est per utriusque Instituti concordiam et unionem a Summo Pontifice Paulo V per Litteras Apostolicas in forma Brevis datas die 14 ianuarii anno 1614 legitime approbatam. Petrus Casani huiusmodi unioni maxime favit, probe noscens Scholas Pias ad quas excolendas erat inclinatus, temporum necessitatibus valde congruas, religioni et societati magnam utilitatem esse allaturas. Exinde, duodecim religiosi viri e pia domo Sanctae Mariae in Porticu, ubi Lucensis Congregatio residebat, ad coenobium Sancti Pantaleonis transierunt. Ex his rector fuit renunciatus noster Petrus, qui etiam pro Scholarum Piarum Familia, evangelicae paupertatis votum per Apostolicum decretum sanciri curavit. Attamen, post triennium, idem Pontifex Paulus V Congregationem a Matre Dei ab Instituto Scholarum Piarum seiunxit ; sed Petrus in paupere Scholarum Piarum Instituto remanere praetulit ob suam specialem vocationem, annuente et favente ipso fundatore Iosepho Calasantio a cuius latere et conversatione nequibat avelli. Quod non sine provideo Dei consilio contigisse putandum est, ut nempe in arduo novi sodaliti regimine et incremento ipsimet Institutori ab alumno Petro validum suppeditaretur auxilium et solatium. Hinc, die festo Annuntiationis Beatae Mariae Virginis, anno 1617, Calasantius a Cardinalis Protectore novae Congregationis Scholarum Piarum habitum religiosum suscepit, et post ipsum alii quatuordecim sodales ad eundem habitum induendum admissi sunt, et primus Petrus Casani qui, relicto familiae nomine, in memoriam sui diei natalis et ob devotionem erga suam caelestem patronam, Petrus a Nativitate Dominae Mariae appellatus est. Hic Calasantianae Familiae tyronum magister adlectus, ad Sancti Pantaleonis, regulam in decem praecepta distinctam pro ipsis aliisque alumnis sodalibus concinnavit, quam idem Fundator sua auctoritate probavit. Inter illos tyrones effulsit conspicuum virtutis speculum Ven. Glicerius Landriani. Cum institutione tyronum simul puerorum et adolescentium magisterium conciliavit Petrus, qui etiam complura monasteria monialium in perfecta regularis disciplinae

observantia aut instituit aut restauravit. Ardenti studio et alacri opere ita Institutum Scholarum Piarum propagavit, ut eiusdem Confundator cum Calasanctio meruerit appellari. Ipsius Instituti strenuus propagator fuit Narniae, Savonae, Genuae, Romae, Neapoli, et primus Provincialis in Liguria. Postea, Visitator generalis in Germania, Polonia et Moravia, plures calvinianos et lutheranos convertisse et in Ecclesiae catholicae fidem et unitatem induxisse fertur. Nec praeterire licet, quod Dei Famulus Nicolaoburgi ad haeresim sacramentariorum ibi grassantem retundendam, devotionem et cultum in augustissimum Eucharistiae Sacramentum totis viribus fovere et augere satagit per solemnem et publicam in Festo Ssñi Corporis Christi supplicationem. Imperator Austriae et Rex Poloniae voluntate et opere Servi Dei salutiferae missioni benigne adstiterunt, domosque Instituti in respectivis eorum dominiis apertas specialibus gratiis ac privilegiis honestarunt. Anno 1641, Superiorum praecepto obtemperans, licet septuagenarius et a recenti morbo convalescens, iter trium mensium aggressus a Polonia Romam rediit ut Capitulo generali Ordinis interesset, adiutor et consiliarius sancti Fundatoris. Absoluto Capitulo, mansit in Urbe et sacerdotale ministerium confessionis et praedicationis salubriter peregit. Illius exhortationibus adhaerens Camilla Orsini, Brachiani ducis filia, Marci Antonii Burghesii vidua, omnibus mundi oblectamentis valedixit et in asceterium religiosum se recepit. Postremis vitae annis Dei Famulus particeps passionis fuit in gravissima illa insectatione, quae adversus sanctum Calasanctium eiusque Congregationem exorta fuit, et cum illo etiam in custodiam coniectus. In quibus angustiis versatus, humilitatis, obedientiae ac fiduciae sensus in clementissimum Deum et in beatissimum Virginem Mariam constanter ostendit. Cardinalis Cesarini suae Congregationis patroni interventu, e carcere dimissus, novis Ordinis praepositis, quibus, ab auctoritate ecclesiastica, Scholarum Piarum regimen precario commissum fuerat, vir religiosus se totum exemplari virtute subiecit. Deo sic disponente, Petrus Casani pacem Ordini restitutam non vidit, sed meliorem et perennem in Domino quietem invenit. Nam, anno 1647, aetatis suae septuagesimo septimo, labore, austeritate et morbo, quem patientissime tulit, confectus, Ecclesiae Sacramentis reffectus ac roboratus, adstante et consolante dilectissimo Patre Calasanctio, die 13 octobris e terreno exilio ad caelestem patriam evolavit. Fidelium turmae, aestimationis et devotionis causa, ad solemne funus in ecclesia Sancti Pantaleonis celebratum confluxere, et per aliquot dies, etiam postquam Petri corpus ibidem tumulatum funerat, piorum civium frequentia iterata et continuata est. Interim fama sanctitatis vitae et virtutum supernis charismatibus aucta, quam Dei Famulus in vita sibi adeptus fuerat, post obitum magis in dies clara et diffusa emicuit. Quare super ea tum Romae tum Lucae Processus informativi auctoritate Ordinaria constructi sunt. Quibus absolutis et sacrorum rituum Congregationi exhibitis, quum, iuxta ordinem iuris, omnia in promptu sint et nihil obstat quominus ad ulteriora procedatur, instante Rñno P. Francisco Tiboni, Causae postulatore una cum universa Congregatione clericorum regularium Pauperum Matris Dei, Scholarum Piarum, atque



attentis Litteris postulatoriis quorundam Eñorum S. R. C. Cardinalium, praeunte Eñno Domino Alfonso Card. Mistrangelo, Scholarum Piarum, Archiepiscopo Florentino, atque plurium Archiepiscoporum et Episcoporum, necnon Capitulorum ecclesiarum cathedralium, Ordinum seu Congregationum religiosarum aliorumque virorum ecclesiastica vel civili aut militari dignitate praestantium, Eñus ac Rñus Dominus Cardinalis Victorius Amadeus Ranuzzi de Bianchi, eiusdem Causae Ponens seu Relator, in Ordinariis Sacrorum Rituum Congregationis comitiis subsignata die ad Vaticanas aedes coadunatis, sequens dubium discutiendum proposuit: *An sit signanda Commissio introductionis Causae in casu et ad effectum de quo agitur?* Et Eñni ac Rñni Patres sacris tuendis ritibus praepositi, post relationem eiusdem Eñni Ponentis, audito R. P. D. Angelo Mariani, Fidei promotore generali, omnibus perpensis, rescribendum censuerunt: *Affirmative, seu signandam esse Commissionem introductionis Causae, si Sanctissimo placuerit.* Die 21 martii 1922.

Quibus omnibus Sanctissimo Domino nostro Pio Papae XI per infrascriptum Cardinalem sacrae rituum Congregationi Praefectum relatis Sanctitas Sua rescriptum eiusdem sacrae Congregationis ratum habens, propria manu signare dignata est Commissionem introductionis Causae beatificationis et canonizationis Servi Dei Petri Casani a Nativitate Beatae Mariae Virginis, sacerdotis professi e Congregatione clericorum regularium Pauperum Matris Dei, Scholarum Piarum, die 22 eisdem mense et anno.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,  
S. R. C. Praefectus.

L. ✠ S.

ALEXANDER VERDE, Secretarius.

# **AUTOGRAPH LETTER OF HIS HOLINESS PIUS XI TO THE CARDINAL SECRETARY OF STATE WISHING SUCCESS TO THE DELIBERATIONS AT THE GENOA CONFERENCE**

(April 12, 1922)

ACTA PII PP. XI

AD EMUM P. D. PETRUM TIT. S. LAURENTII IN LUCINA S. R. E. PRESB.  
CARD. GASPARRI, A SECRETIS STATUS: DE FELICI SUCCESSU CON-  
VENTUS IANUENSIS LEGATORUM DE PACE AUSPICANDO.

SSMI DOMINI NOSTRI

LITTERAE AUTOGRAPHAE

(Traduction)

DU VATICAN, le 29 Avril, 1922.

Monsieur le Cardinal,

L'ardent désir dont Nous sommes animé de voir enfin s'établir dans le monde l'empire de la paix véritable qui consiste principalement dans la réconciliation des esprits et non pas seulement dans la cessation des



hostilités, Nous fait suivre avec le plus vif empressement, et même avec une anxiété mêlée de crainte, le cours de la Conférence de Gênes pour laquelle Nous avons déjà invité le peuple fidèle à implorer par de ferventes prières les bénédictions de Dieu. Et Nous ne pouvons dissimuler, Monsieur le Cardinal, l'intime satisfaction que Nous éprouvons à savoir que, grâce à la bonne volonté de tous, les obstacles qui, dès le principe, semblaient éloigner la possibilité de tout accord, ont été surmontés.

Personne ne peut douter, en effet, que l'heureuse issue d'une aussi importante réunion qui renferme dans son sein les Représentants de presque toutes les nations, n'ait à marquer une date historique pour la civilisation chrétienne, spécialement en Europe. Les peuples qui ont tant souffert du conflit passé et de ses récentes conséquences si tristes, désirent à juste titre que l'œuvre de la Conférence écarte, autant qu'il est possible, le péril de guerres nouvelles, et pourvoie au plus vite au relèvement économique de l'Europe. Si elle assure pleinement ces nobles buts, intimement liés entre eux, ou tout au moins, si elle établit les bases de leur future et prochaine réalisation, la Conférence de Gênes aura bien mérité de l'humanité en lui préparant comme une ère nouvelle de paix et de progrès au sujet de laquelle on pourra dire, en se servant des paroles de la Sainte Ecriture que 'la justice et la paix se sont embrassées,' tout en ne séparant pas la charité des exigences de la justice.

Un semblable retour à l'état normal de l'humanité dans ses éléments essentiels, conforme aux principes de la droite raison, lequel est également en rapport avec une certaine ordonnance divine, sera souverainement profitable à tous, vainqueurs et vaincus, mais particulièrement à ces malheureuses populations de l'extrême Europe, qui déjà désolées par la guerre, par les luttes intestines, par la persécution religieuse, sont à l'heure actuelle décimées par la faim et par les épidémies, alors qu'elles possèdent dans leurs territoires tant de sources de richesses et qu'elles pourraient être de puissants éléments de restauration sociale. A ces populations, bien que, de longue date déjà, elles soient séparées de Notre communion par le malheur des temps, Nous souhaitons que parvinene, avec celle de Notre regretté Prédécesseur, Notre parole de compassion et de réconfort, ainsi que le vœu ardent de Notre cœur paternel de les voir jouir avec Nous des mêmes bienfaits 'd'unité et de paix' exprimés par la commune participation aux saints Mystères.

Que si, par comble de malheur, les tentatives de sincère pacification et d'accord durable venaient à échouer encore dans cette Conférence, qui donc, Monsieur le Cardinal, peut penser sans effroi à l'aggravation qui en résulterait des conditions déjà si malheureuses et si menaçantes de l'Europe avec la perspective de souffrances toujours plus grandes et le danger de conflagrations capables d'entraîner avec elles toute la civilisation chrétienne, puisqu'aussi bien, comme le dit très justement Saint Thomas (*De regimine Principum*, I, 10), et comme l'expérience le confirme, 'le désespoir entraîne audacieusement à tous les attentats.'

C'est pour cela que Nous-même, en vertu de cette mission universelle de charité qui Nous a été confiée par le Divin Rédempteur, Nous supplions les Représentants de toutes les Nations d'unir leurs efforts, selon

l'esprit chrétien et avec la mutuelle bienveillance qui en découle, en vue de procurer le bien commun qui, en fin de compte, tournera à un bien plus grand et plus durable pour chaque nation. Mais puisque cela ne se peut faire pleinement sans le secours efficace de ce Dieu qui est et qui doit être reconnu comme l'Auteur premier et le Gouverneur suprême de la société, 'Rex regum et Dominus dominantium,' c'est à Lui que Nous exhortons de nouveau avec instance le peuple chrétien de recourir, redisant en faveur de la société civile la belle prière que, dans la vénérable Liturgie de la Semaine Sainte, Nous avons faite pour l'Eglise : *Deus et Dominus Noster pacificare, adunare et custodire dignetur toto orbe terrarum, detque nobis quietam et tranquillam vitam degentibus glorificare Deum Patrem Omnipotentem.*

C'est ainsi que pourra vraiment s'obtenir cette prospérité publique qui est la fin naturelle de toute société civile et que l'Eglise favorise également en dirigeant les hommes vers leur fin surnaturelle : *ut sic transeamus per bona temporalia ut non amittamus aeterna.*

En portant à votre connaissance ces sentiments et ces vœux de Notre cœur afin que Nos Représentants diplomatiques s'en fassent les chaleureux interprètes auprès de leurs Gouvernements et de leurs peuples respectifs, Nous vous accordons de grand cœur, Monsieur le Cardinal, la bénédiction apostolique.

PIUS | PP. XI.

## REVIEWS AND NOTES

BIRTH-CONTROL. By Halliday G. Sutherland, M.D. London : Harding and More, Ltd.

THE word 'Birth-Control' offers a sad if illuminating commentary on modern social conditions. Usage has attached an unsavoury meaning to the exclusion of its legitimate and more obvious sense. Nature provides only one controlling force over the wonderful mystery of birth continence. For the sake of clearness and in justice to the much-abused word, it is well to remember that it has a decent and legitimate sense.

Birth-control does not create any new situation for the Catholic Church. Inspired by the ideal of Nazareth she has preached continence in the married state, and secured, even in the so-called dark ages, a standard of pure family life which is sadly lacking in the Europe of to-day. Neither is artificial birth-control a novelty, unfortunately. What is new, however, is the widespread and cunning propaganda which aims at universalizing the knowledge and use of artificial contraceptions. This certainly creates a situation for all who are concerned with morality, public and private ; and to judge from recent election addresses they are legion. A vigorous campaign is being carried on to prove that birth restriction is necessary for the economic welfare and physical health of the race. Arguments are advanced on social and medical grounds : a regular system has been elaborated—all in the sacred name of Reform and Progress. Thus we find prominently advertized in a high-class review of politics and literature a 'Society for Constructive Birth-control and Racial Progress,' which professes among its objects 'to supply all who still need it with the full knowledge of sound physiological methods of control.' In otherwise respectable magazines one will find advertized regularly books on sex-enlightenment for the purpose of health-promotion. These reformers go even further in their zeal for the dissemination of their practices. Public clinics have been established in some large cities, where persons of the poorer classes are instructed in 'sound physiological methods of control.' All this is being done under the prestige of highly-placed respectabilities and with an assurance little short of effrontery. Last summer a certain Lord Dawson, Physician to the King of England, took it on himself to lecture the Anglican Church Congress at Birmingham for its conservative attitude to birth-control, and his speech was featured by the newspapers.

These details are mentioned to show how timely is the book on this subject by Dr. Sutherland, a prominent Catholic physician. He examines critically the case made for birth-control and the various arguments underlying it. In his treatment of the social and economic fallacies on which this Neo-Malthusian creed is based, the author is not so



successful or so convincing as one would wish. Statistics are never, of themselves a safe medium of proof: a full examination of the relation between population and wealth-production would require longer and deeper treatment than the author has seen fit to give. He is at his best on the more positive and practical aspects of the question, as where he unmasks birth-control as the capitalist quack remedy for poverty and one of the vilest impostures that ever masqueraded under the name of Reform. His treatment of the evils of artificial control is very effective and the statement of the moral issues quite sound.

Dr. Sutherland impresses us by his earnestness and vivid realization of the seriousness of the question. His treatment may not appeal to everyone: it is often bare and incoherent, but even with these faults—and they are pardonable in such a modest work, which makes no pretensions to being the last word—the book is well worth reading for those who are new to the subject. It will show them the importance of the matter and enable them to embark on further reading with appreciation and discernment. The economic and social contentions of the Neo-Malthusians deserve the consideration not merely of professed guardians of morality but of all persons of education and public spirit. The unmasking of imposture is not the least noble service that can be done the public.

M. J. BROWNE.

SOME ASPECTS OF THE DOGMA OF EXTREME UNCTION. By Rev. Austin Quinn, D.D., All Hallows College, Dublin. Dublin: M. H. Gill & Son.

THE reader of the ordinary text-book of theology scarcely gets even an inkling of the fact that behind the prevailing doctrine and discipline of Extreme Unction there is a rich and varied history. For this the text-book cannot be held responsible. It must deal with living, essential things, in the precise form in which they are essential; it cannot permit itself the luxury of upholstery. But the fact remains that the text-book alone rarely produces an enthusiastic student. Interest can develop only with wider reading, and hence the value of such a book as that which we have the pleasure of reviewing.

While we desire to present the reader with a description of the main contents of Dr. Quinn's volume, we cannot do so in an exhaustive way. Its scope, the reader will observe, is limited by its title to questions of a dogmatic character. Yet, from the nature of the case, the solution of these questions must determine the procedure in the actual administration of the sacrament, and therefore, no prospective reader should be frightened off by the fear that the book may not be *practical*.

In the first chapter the author deals with the New Testament evidence for the sacrament. In common with most theologians, he regards the anointing mentioned in Mark vi. 13 as most probably non-sacramental, and proceeds to discuss the well-known text of St. James. In this connexion he deals with the modern Protestant theories. The

second chapter presents the Patristic evidence for the sacrament, beginning with the *De Praescriptionibus* of Tertullian, and concluding with a thorough discussion of the commentary on the text of St. James by the Venerable Bede. As we might expect, the writers of this period do not supply any considerable evidence regarding the sacrament, beyond testifying to the fact of its existence and use. No doubt, if the early commentaries on James, 'from the hands of Cyril of Alexandria, Clement of Alexandria, Didymus and Augustine' had survived, we might have been better off in this respect. As it is, the commentary of Bede is the earliest extant, and that brings us into the eighth century.

In chapter iii. the official documents of the first eight centuries are examined. The interesting fact is stated (p. 48) that the first known occurrence of the name *Extreme Unction* is in the Statutes of Sonnatius, Bishop of Rheims from 600 to 631.

The most valuable portion of the book, we think, is the fourth chapter, dealing with the matter of the sacrament. Notwithstanding the apparently decisive 'Decretum pro Armenis' of the Council of Florence, the practice, even in the Western Church, was not normalized till almost two centuries later, not to mention the customs of the Eastern Church. The important question is, whether the oil used must be blessed by a Bishop? After quoting authorities in favour of the affirmative view, from the earliest times, Dr. Quinn faces the problem raised by the practice of the Eastern Church. If the oil must be consecrated by a Bishop, how can the Eastern have a valid sacrament with oil consecrated by a priest? And while hastening to add that the Western Church never doubted the validity of the sacrament, as administered according to the Eastern rite, the author admits the existence of a serious problem (p. 58). Rejecting the view that priestly orders in the East are of a higher degree than in the Western Church, he favours the opinion that in addition to the power of orders, a power of jurisdiction is also required. We find it hard to regard this view as satisfactory, for reasons of which Dr. Quinn himself takes full account.

Many interesting questions arise in connexion with the proximate matter. What will immediately strike the reader is the wonderful variety of rites which prevailed in the earlier centuries. He will contrast the simple rite attributed to Gregory the Great, which prescribes only one unction, with that of Theodulf of Orleans, which prescribes fifteen, as follows :—

'First between the shoulders a large cross upwards to the neck, and transversely to the top of the shoulders (with accompanying prayer), then on the neck up to the nape; the third on the head, up to the forehead and across from ear to ear; the fourth and fifth on the sense of sight, i.e., the eyebrows; the sixth on the sense of smell, i.e., the nose or nostrils; the seventh on the sense of taste, i.e., the lips; the eighth and ninth on the sense of hearing, i.e., on the outside of the ears; the tenth on the throat; the eleventh on the breast; the twelfth and thirteenth on the sense of touch, i.e., on the outside of each hand; the remaining two on the feet. We make crosses with holy oil to the



number of fifteen in this way over the sick, on account of the mystery of the Trinity and the signification of the five senses. Three times five completes fifteen' (p. 66).

After a survey of these various rites, with varying numbers of unctions, Dr. Quinn inquires what is to be regarded as essential. And if one unction is sufficient for validity, what is the effect of the others? His own conclusion is that each anointing is sacramental, that a single unction suffices to confer the substance of the sacrament, with sanctifying grace, and that the remaining unctions confer actual graces peculiar to the sacrament (p. 80). Hence the Church would be justified, in special circumstances, in being satisfied with a single unction, and in dispensing with sacramental effects of comparatively small importance.

The final chapter, on the subject of the sacrament, may, by some, be considered the most interesting, because the most practical. To whom may the sacrament be administered? The Greeks have been accused of having conferred it on persons in full health, but suffering from a spiritual malady. During a certain period, the Western Church went to the other extreme, and refused it except to those in the very last stages of illness. This was largely due to abuses that arose in connexion with the administration of the sacrament, in particular to demands for payment made by the clergy. Such practices would have made the faithful postpone the reception of the sacrament till the last possible moment. The teaching of Scotus, that Extreme Unction should not be administered except to those who cannot commit further sin, never had any authoritative support.

The author concludes with two very practical questions: At what stage in a lingering illness may the sacrament be administered? And when may it be repeated? The working priest knows the difficulties that arise in connexion with these questions. Dr. Quinn does not enter into details, but he lays down sound general principles. A person may be said to be in danger of death when a lingering disease enters upon a sufficiently pronounced stage, even though he may live for several months. The reply of the Propaganda (in 1801) permitted missionary priests to anoint in such cases, when a priest could not be expected to be available in the later stages of the illness.

With regard to repetition, practice must keep in line with the fixed principles, (a) that the sacrament may be administered only in danger of death, and (b) that its effect lasts as long as the illness which demanded its administration. It follows, therefore, that, while the danger of death remains the same, repetition would be invalid. And hence, we may add, will appear the mistakes that may result from the indiscriminate anointing, once a month, of all who suffer from a lingering illness. St. Alphonsus never meant his words to receive such a cast-iron interpretation. When properly understood, they are an excellent and safe guide, but the priest should decide difficult cases under medical advice, which, in our days, is more readily available and more reliable than when St. Alphonsus wrote his *Theologia Moralis*. Every priest would profit by a study of this book.—P. O'NEILL.



MEDICAL PROOF OF THE MIRACULOUS. By E. Le Bec. London: Harding and More, Ltd.

THIS is a translation, by Dom Izard, O.S.B., of M. Le Bec's well-known work on the miraculous cures which have taken place at Lourdes. M. Le Bec is a distinguished French surgeon and has been for years, as President of the Bureau des Constatations at Lourdes, engaged in the work of investigating and certifying cures. He is, therefore, in a position to speak with authority on the medical aspects of these phenomena. His work is not concerned with the theology, but rather with the physiology of the miraculous. Leaving to theologians the discussions of the possibility and nature of miracles, he aims at showing where precisely in the physiological process of a cure the inexplicable occurs. The lay-mind can appreciate the sudden cure of cancer or tuberculosis as an extraordinary event demanding outside interference; medical knowledge is not required to feel the force of an obvious and unparalleled fact. But the trained specialist must go deeper: it is his duty to see whether scientific examination of detail will confirm general impressions, and to point out where and how the extraordinary has happened. To take an example: the cure of a fracture requires the disposition of calcareous salts at the affected osseous parts to form a unifying callus. These salts are absorbed through the digestive process and are present in the blood in minute quantities. The amount deposited over a particular area for a certain length of time depends on the capillary volume and the rate of flow of the blood: during a minute the amount deposited on a callus would not reach the one-thousandth part of a gramme. Yet the instantaneous cure of fracture of the leg requires the deposition of not less than five grammes. Again, the cure of cancer requires not merely the disappearance of the cancerous matter—itsself an inexplicable phenomenon—but also the elimination of the poisonous toxins which the cancer diffuses through the blood. This takes place through the action of the kidneys and, owing to the proportion between their size and the volume of the blood, is necessarily slow. The purification of the blood required by the instantaneous cure of cancer means that the kidneys would receive at once twenty-four times more fluid than they are able to contain. Thus the miraculous aspect, from being a general impression, becomes a physical or even mathematical certainty when examined under the microscopic lens of science. In some of these cases no explanation can be offered except the production of necessary matter and the destruction of unnecessary and harmful. In others, the normal force of nature is not transcended, but is immensely accelerated. M. Le Bec emphasizes strongly the importance of this 'time-factor.' In succeeding chapters possible explanations of these phenomena, drawn from the action of intermediary natural forces, such as radio-activity or suggestion, are analysed and sifted. The old objection of the unknown forces of nature is submitted to a searching and merciless dismemberment.

The second portion of the book is taken up with a detailed clinical

description of twelve miraculous cures of various diseases. The history of the different cases illustrate and drives home the principles laid down in the first portion on the physiology of the miraculous.

M. Le Bee's work is a very clear and scholarly exposition of a rather technical subject. It does not make or pretend to make any contribution to theological science. Its chief value consists in this: that it is a powerful illustration of the truth that the Church has nothing to fear from science. Her contentions will bear the most ruthless scrutiny, will, in fact, emerge more cogent and triumphant. The translation has been effected with great care, and the *format* of the book is excellent. We have great pleasure in commending its perusal to our readers.

M. J. BROWNE.

FACTI SPECIES ET QUAESTIONES DE RE MORALI, auctore Sac. Ioanne Baptista Pagani. Novara: E. Cattaneo. Irish Agents: Messrs. M. H. Gill & Son. 1921.

THIS is quite a substantial volume of 'Cases of Conscience,' of close on six hundred pages. Of such a work a reviewer can usually have little to say, but the book before us is not altogether like similar productions with which we have been familiar. The author has been a professor, who evidently was accustomed to deliver his teaching in a concrete form. That is the feature which strikes one most forcibly on reading the cases which are discussed under the treatises on Human Acts, Conscience and Laws. It is often difficult to make these subjects appear real and practical; the author of the cases under review has succeeded admirably. We have very personal illustrations of the meaning of *voluntarium* and *liberum*, of the act with two effects, of the old question regarding the malice of the external, as distinct from the internal, act.

Cases IX and X reveal the author as a Probabilist in a limited, moderate way. The principle '*lex dubia non obligat*' he restricts to cases in which positive law is uncertain because of some defect, either because it has not been sufficiently promulgated, or because it has been obscurely worded. And he quotes the first part of Canon 15 of the Code: '*Leges etiam irritantes et inhabilitantes, in dubio iuris non urgent.*' If he had cited the remainder of the Canon, he might have shown more clearly that the *lex dubia* principle is really not a general principle at all. His solutions of the cases illustrating the use of a probable opinion are invariably reasonable.

A few cases contain what is practically a treatise on the nature of law and its divisions; the subject of ecclesiastical laws; and the binding force of local laws in regard to *peregrini* and *vagi*. In the cases referring to sin, very clear and much-needed explanations are given of the terms *delectatio*, *desiderium*, and *gaudium*.

We may refer to some other cases which we have found very thoroughly dealt with—superstition, hypnotism, and spiritism under the First Commandment; the law of fasting; the obligation of restitution

arising from a juridical fault ; a contract with an unlawful object ; error and fear in contracts ; bankruptcy and conscience (where the author disagrees with Crolley's conclusion) ; methods at auctions ; reading of forbidden books. We have not had time to examine thoroughly the portion dealing with the Sacraments, but we find cases dealing particularly with all the problems of Baptism, Penance, and Matrimony.

The work gives ample evidence of solid learning, both sacred and profane, and of sound, mature judgment. On every page the reader is referred to the works of all the great (and many of the lesser) theologians and canonists. Every case solved will amplify and clarify the teaching of the text-book, while the language might compare not unfavourably with that of the Augustan period.

Altogether the book is one that can heartily be recommended.

P. O'NEILL.

### BOOKS, ETC., RECEIVED.

- America* : A Catholic Review (June).  
*The Ecclesiastical Review* (June). U.S.A.  
*The Rosary Magazine* (June). Somerset, Ohio.  
*The Catholic World* (June). New York.  
*The Austral Light* (May). Melbourne.  
*The Ave Maria* (June). Notre Dame, Indiana.  
*The Catholic Bulletin* (June). Dublin : M. H. Gill & Son, Ltd.  
*The Irish Monthly* (June). Dublin : M. H. Gill & Son, Ltd.  
*The Month* (June). London : Longmans.  
*Etudes* (June). Paris : 12 Rue Oudinot (VII<sup>e</sup>).  
*Revue Pratique d'Apologétique* (June). Paris : Beauchesne.  
*The Fortnightly Review* (June). St. Louis, Mo.  
*The Lamp* (June). Garrison, N.Y.  
*Revue des Jeunes* (June). Paris : 3 Rue de Luynes.  
*Annalecta Bollandiana* (Tom. XI. Fasc. I. et II.). Bruxelles : Société des Bollandistes.  
*Institutiones Dogmaticae*. Auctore Bernardo J. Otten, S.J. Chicago : Typographia Loyolae.  
*The Words of Our Lady*. By Fr. W. Hanly. Dublin : Browne & Nolan, Ltd.  
*The Story of the Irish Race*. By Seumas MacManus. New York : The Irish Publishing Co.



# **SPECIAL NOTICE**

**TO THE**

## **CLERGY**

We beg to request the Clergy who may require high-class Stained Glass Windows, Marble or Stone Altars, Altar Rails, Pulpits and Statues manufactured, also Church Decorations, to write for Designs and Estimates.

The Principals of this Firm are experienced Designers and Craftsmen.

**EARLEY & CO.,**

**Camden Art Works  
Camden Street, Dublin**

# Cainnt na nDaoine

## Irish-English Phrase Book

BY

Very Rev. Patrick Canon O'Leary, P.P., Cork.

*In Four Parts, 9d. each; Complete in One Book, 3s. 6d.*

*By Post, 3s 9d.*

CAINNT NA NDAOINE is an Irish-English phrase book compiled from the people's language by Very Rev. Patrick Canon O'Leary, P.P., SS. Peter & Paul's, Cork. No book on the same plan has yet appeared for Irish. It deals very fully with all such subjects as most intimately concern most people—body and soul—and consequently about which they naturally want to speak.

The Author got the idea of the book from the fact that many Intermediate and University students of Irish—even exhibitioners—who knew difficult authors could not speak a dozen words to the ordinary native speakers about every-day matters.

## Cainnt na nDaoine

will be invaluable to all such students and, indeed, to all students of Irish, and to speakers whose vocabulary is confined to words dealing with limited spheres of life. It is not an ordinary phrase book. It is rather a series of conversations such as might take place between educated native Irish speakers. It will enable the city Irish speaker and the speaker in the country, respectively, to supplement his vocabulary by the addition of words and phrases dealing with aspects of life with which he is unfamiliar.

There are no anglicisms in CAINNT NA NDAOINE.

### IT IS IRISH IRISH

through and through.

---

**BROWNE AND NOLAN, LIMITED**

DUBLIN

BELFAST

CORK

WATERFORD